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THE WOMEN'S INTERNATIONAL QUARTERLY.

JANUARY, 1918.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

The Spiritual Appeal of the Hour to Women.*

The Rev. D. S. Cairns, D.D.

I THINK that we are all very much in danger at the present time of yielding to the depression which so tremendous a catastrophe as the war undoubtedly brings to Christian work like yours. But I think that is entirely premature. If mankind always and only went back or forward by very, very slow increases or failures it would be another matter, but this is simply not true. History goes forward either by slow periods of evolution or else by sudden crises, and it goes back in the same way, and I do not think that any great evil ever disappears from human life without a tremendous crisis, a tremendous upheaval of the past, and then everything turns on whether or no there will be a more powerful crisis and upheaval of good. If you can

*An address delivered during the Week of Prayer, November, 1917, at the Central Hall, Westminster, London.

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guarantee that, then mankind may make great and sudden steps forward. That seems to me to be the very position we are in just now. There has been this great upheaval of evil, and the one thing that above all other things is necessary is a great climax of good, a gathering together of all the powers of good. If that can be attained, then we may very soon see sudden and great changes for good in the world, just as we have been seeing tremendous changes for evil. And where should such a crisis of good come from but from those who believe in the city of God, the Christian Churches, the Christian Associations ?

I have heard a great deal that struck me as quite unsound and untrue about there being a great revival of religion at the front, and that the men would come back and awaken the Churches. I should be only too glad to believe that, but I have heard very many men say that there is nothing of the kind. There is a ploughing of the soil, the soil has been getting ready for the seed, but I think that is all. I once heard a chaplain of long experience, speaking of the supposed revival, say, " No, that is not it. There is no actual and great revival of religion, but what I want you to do is to go home and to say there that every man out here is idealizing his own home, and it is up to the women, when they come back, not to disappoint them."

Now that introduces the next thought that I wish to express, and that is, it seems to me that an enormous amount is going to depend on women in the next five or ten years. When the men come back they will be exceedingly tired men. I lately heard a learned and famous man dwell upon the fact that the men who came back from the great Napoleonic Wars—twenty years or so of fighting—were worn-out men, not simply physically, but intellectually and morally, by the tremendous strain they had come through. He said, " You really cannot understand the state of society during the Regency and the time of George IV. until you realize that these men were morally and intellectually tired and exhausted, and the reaction made them self-indulgent and reckless." And psychologically that seems to me perfectly sound. If you look at France after the great Napoleonic Wars, as well as England, there is a period of fifteen years after Waterloo before the progressive tide rises, and there comes the Revolution of 1830, and

then other eighteen years pass before the real revolution comes. The Revolution of 1848 was not made, mark you, by the men who stood the terrible strain of the long Napoleonic fighting, the heroic men who fought for the future, but by the children who had been in the schools when those battles were going on. And our Reform Bill did not come till 1832. Now I think there is something in that parallel, and that our men will come home very tired.

I do not know if any of you have seen John Buchan's last volume, a most admirable volume of verse. There is one poem there which I wish I could quote verbatim, only it is in a somewhat stiff Scotch vernacular which I do not think you would understand. It is headed by a quotation from some flamboyant newspaper writer—"Our men when they come back will never settle down quietly again. They will want adventure. They will want to go out to the ends of the earth," and the poem begins: "No me," that is "Not me." The man goes on to say: "I am going home, and I am going to sit by the fireside, and I am going to wear a collar and dickey and black cravat," the very emblems of respectability in fact.

Well, it is that mood of reaction and want of enterprise that we have got to think of, and it seems to me that it is here that women can help us by inculcating spiritual idealism, sympathy, initiative. I do not believe that that mood of reaction is at all inevitable, mark you. I think there will be a strong tendency in that direction, and a great deal in future will depend upon there being a counteracting element of sympathy and idealism and religion. If the Churches will only awaken to it, we shall be floated past that time of reaction and danger, and I look with increasing hope to the work of your Association to come in and retrieve it all. I hope to heaven that you will grow in numbers, that you will intensify in spirit, and that you will help us all in this time of probable weariness. Of course it will all come right by and by, when men recover from the absolutely inhuman strain through which they have been passing. It is just here that it seems to me you should be laying your plans and thinking of that coming reaction, and considering where the springs of strength lie, and what the ideals of such an Association as yours should be. It is my comfort to know that your leaders are deeply pondering these things.

One more point I want to make emphatically is that I do not believe you can get the inspiration without putting the world-wide ideal of God's kingdom in the first place. What really has caused the havoc of these years has been the brutal assertion of force as the last arbiter between the nations. It is this infernal doctrine that force must prevail as between nations that is the real enemy, and all the nations of Christendom, less or more, are afflicted with this materialism. They believe more in power, force, wealth, the visible powers of life, than in the spiritual, than in mercy, truth and the love of good, and the living God behind them.

The one thing that has got to be done above all others now in the presence of this brutal challenge of force is the proclamation of God's kingdom, God's universal kingdom, reaching throughout the whole of human life, mastering and regenerating the life of the nations, and mastering and regenerating the life of industry, which at the present moment puts a premium upon materialism, alike in the masses and in the leaders. Wealth is valued more than men, and men and women are valued as instruments of wealth, and if that is not materialism, I do not know what is. The spirit of Jesus is to be brought into all our life, and we have to learn more deeply in our own spirit the power of the Divine Spirit. It is all part of the same great conception that the world must be won for God.

The slow development of the economic life of mankind has made the world one whole, and it is altogether out-of-date nowadays for the nations and the Churches to be living in separate compartments. It is one whole, and the whole future of Christianity depends upon our realizing the Divine purpose for all races, all nations. Think what a calamitous state of things it would have been for the United States if she had tried to carry out the Monroe Doctrine to-day. It is out of date; the world has become one. It is impossible for a continent even to seal itself up in isolation. It is part of the world. And the same is true of the whole earth. It has become one, so that really this war is a kind of civil war. War is out of date, it is an anachronism; it is a monstrous thing that such things should be in this time of human history. If the world is really one whole, we have to think now of the whole

world if we are going to think of any part of it as being the rightful kingdom of Jesus.

The other thing I want to say is this, and then I have done. It won't do only to "think in continents." At an American Students' Conference I once heard a man who was talking of the danger of the Y.M.C.A. becoming shallow as it became broad. He said, "the great danger is that it becomes like the Platte River—a mile wide and a foot deep!" The truth I want to emphasize now is this: the power to win the whole world can only come from lives that are devoted at heart to Jesus Christ, from intimate personal religion. A friend of mine has in his study, on the wall, a map of Mercator's projection of the world, the whole wide world! and above it there is Leonardo's wonderful Head of Jesus from "The Last Supper." There they are—the face of the Christ, the most marvellous portrayal of the unportrayable face of the Lord that human genius has ever conceived; there it is, and below it the whole world!

And that is the picture I want to leave with you. The world belongs to Him, and it is to be won for Him. But we can only learn what He wants us to do for the world by very steadfast, constant, personal intimacy with Himself—the disciple falling back on the Master and the Master taking the disciple into His ever-growing confidence.

"Apart from Thee, all gain is loss,
All labour vainly done;
The solemn shadow of Thy Cross
Is better than the sun.

Our Friend, our Brother, and our Lord,
What may Thy service be?
Nor name, nor form, nor ritual word,
But simply following Thee."

God's Purpose for the Nations.*

Mrs. Creighton.

No one will deny that God's purpose for the nations has not been realized, and the subject is one for serious heart-searching for each one of us. In the past we have failed to realize that purpose, but perhaps the thing that gives us most hope now is that here and there more and more people in all the nations are beginning to realize that only through Christ, and not through force of arms or wisdom of politicians, or in any other way, can we find a way out of our difficulties, a way to make a better world. Everywhere we see distraction. We know it is not only on the battle-fields that there is distraction and dispute, but in almost every relationship of life. It seems as if all things were being upheaved, tested, and tried. We see nation striving against nation, one after another putting forward its own advantages as the thing to be struggled and fought for.

If we are to help to fulfil God's purpose for the nations we must try to bring the mind of Christ to bear on all the relationships of life, and first in the relationship between the different nations.

We have got to find out what patriotism should mean in a Christian world. Does it mean the assertion by one nation of its own position and rights? What is the purpose of the existence of different nations? I think we can be pretty sure that God did mean that, at any rate during a great part of this dispensation, there should be different nations. But I think we are seeing more and more clearly that in a Christian world there must be no competition between nations except competition in the common service of all. Each nation has its great contribution to make to the life of the whole. This war has taught us more than any previous war could teach us of the solidarity of the whole world, and how none can suffer without all suffering with it. Each nation has its grave responsibility to the whole world. Patriotism consists surely in an earnest desire and determination that our nation shall make its contribution. All

* An address delivered during the Week of Prayer, November, 1917, at Morley Hall, London.

nations must work together for the coming of the Kingdom. We see how in this, as in all other matters, Christ's teaching is only slowly bearing fruit. Perhaps we all of us wonder at the slowness with which men realize what that teaching means. Not many people have begun even to think out what it means when applied to international life, but if we do we shall get a nobler view of patriotism, because to fit our nation to do its service to the world is one of the greatest tasks in which we can all share. It is all the nations who have to prepare for the coming of the Kingdom. How far we are from fulfilling that task! How the spirit of hatred is ruling in the world! How far away is the spirit of love! When we hear people speaking of the members of other nations as of those to whom nothing but hatred and vengeance is due, we wonder where the Spirit of Christ comes in. What are we each doing to make the spirit of love come in the world? We have too often spoken of patriotism as though it meant exalting ourselves at the expense of other nations. That is not the way to impress the mind of Christ on the world.

From that first great relationship between nations, we go on to consider the next—the relationships *in* the nation, between all the different classes that make it up. We have a long way to go there before we make these relations conformable to the mind of Christ, though perhaps we have done a little more in this direction than has been done as regards the relations between nations. There are those who are striving to get justice between classes. But what we may have to do in the future to bring these relationships into accord with the mind of Christ we cannot yet tell. It seems to many that the competitive principle which regulates the relationships between capital and labour, between one industry and another, is really opposed to the mind of Christ and to that true fellowship in which Christian people should live. When we begin to think it out we see what a revolution will be needed if we are to make the industrial system really Christian. Books show us how appalling were the conditions of labour in Great Britain in the past, and we are still reaping the fruits of that time when people failed to try and bring Christian opinion to bear on the new questions which were emerging at the beginning of industrialism. We are reaping the fruits of that time in our slums and the health of our

people. We are caring for our children now in a way that our ancestors never thought of caring, but we have not got rid of our slums, or provided healthy surroundings for our people. We see the deep discontent that exists in the suspicion felt towards employers and even towards the Church itself. Surely we must realize God's purpose for the world there too. We must face with courage the immense changes that will be needed to get co-operation instead of competition.

Then in regard to other relations, take the different religious bodies. We may be thankful for the progress which we see in this direction. The way in which we now try to understand one another and to work together wherever possible is a true way towards that unity for which we all long. Wherever possible we must work together for the great social reforms which are needed, and as we work together try to understand one another better. Instead of rivalry, let understanding and co-operation come in and take their place.

Then in that other relationship, the fundamental one of all society, the relationship between men and women, that too has also to be lived and thought out in the light of Christ's teaching. We are seeing on every side the difficulties which come from a wrong view of this relationship. Our girls are now being forced into positions of independence, and are working out in the world, away from home, away from the place in which they grew up. How little they have been prepared for that comradeship in work which alone can make things easy and safe for them. As we look forward to greater opportunities for work for our girls, we see that safety in the relationship of young men and women can only be got as they realize in their comradeship that respect for the personality of each one which has its foundation in the teaching of Christ. Only respect for the rights of each can get this relationship, together with other relationships, on to the right basis. The problem is enormous, and one which the Young Women's Christian Association is specially called upon to help to solve, and when one thinks what has been done, one hopes and trembles, the dangers and the possibilities are so great. We are thankful for the glorious work that is being done, and we can go on in the spirit of hope and courage.

It is love alone that can make all these different

relationships as God would have them be. What do we mean by love? Surely it means giving, the giving of ourselves and the best that we can to others. Love expresses itself in service, understanding, sympathy, in the recognition of the rights of others, and the value of each individual soul. When we think of our girls and boys, how they are herded together in thousands, and of all the temptations that are multiplying upon them because of the unnatural conditions under which they are living, we long intensely to help them to see that they can only find the help they need by casting themselves upon their Master, and feeling that their individual service is done in His name, for Him and for the service of others in fellowship with their fellow-workers.

The Young Women's Christian Association has a tremendous opportunity for giving the true value to all these different relationships. It touches all nations and all classes, and, in conjunction with the Y.M.C.A., both sexes. It has, therefore, a wonderful opportunity for helping to a right Christian view of all relationships. Speaking of the Y.M.C.A., one feels that perhaps this right view can only be obtained by the fullest co-operation between the two Associations. I know nothing of how far that co-operation extends. If I were to look forward, I should dream of a central Association, with branches for men and women. You have an exceptional opportunity for bringing together all classes of all nations, so you have an exceptional opportunity of making all classes conform to the mind of Christ.

We feel that each nation, each class, each individual must realize this for itself. Even nations cannot realize themselves in isolation; they must realize themselves together by getting that great world-wide view. They must learn to feel themselves members of one great family, working together for the coming of the Kingdom. In fellowship in Christ all nations, all individuals, all classes must realize themselves, all giving, all seeking their fullness only in Him.

The Spiritual Needs of the Modern Girl.*

Mrs. Oswin Bull.

In a recent number of *The Student Movement* a letter appeared from a professional British soldier, and because much of what he says so exactly describes the modern spirit and is quite specially applicable to the modern girl I take the liberty of quoting it here.

He begins by saying that "one of the most prominent characteristics of the British soldier just now is his great fund of good nature. An atmosphere of goodwill seems to predominate, and it is a side of his character which perhaps has not been sufficiently appreciated in the past. It is hidden, crushed, seldom allowed to flower in civil life, and we have little suspected its existence before. So many appeals in peace time are addressed to the lower instincts of greed and envy, so few to the higher, the better and heroic, that this has been driven below the surface."

Then he goes on to another point which he thinks has been too often overlooked, and he says: "We have been too prone to expect perfection in the Christian—absolute consistency, perfect surrender, and so on. The average untutored Britisher is, or thinks he is, incapable of such heights of virtue; knows himself to be a rotter or a beast, and just because of his hatred of any form of hypocrisy, insincerity and unreality will never risk taking up any sort of stand lest he should fail. We must fight this. We must be ready to confess to our own failings, our own weaknesses, our own impurity of heart and of mind. It will help to point out more than we ordinarily do the duality of our nature. The good side, under the influence of which men act for their country and good, and the bad which controls them when they regret the day they ever enlisted, and wonder why they were ever such unutterable fools as to do it. What we want is to encourage men to feed that better, higher side, and to starve the other, and to show the greatness and grandeur of the life lived in that mould."

* An address delivered at the Seventh Conference of the National Young Women's Christian Association of South Africa, June, 1917.

Then, after touching on one or two other points, he says: "We are all brains these days—all afraid to speak our hearts; we have been crushing down and stifling our emotions for so many years (because it is such bad form to show them) that now when we want a leader who can speak and feel and be genuine and true we can't find one.

"Where is God? Doesn't He care? These are questions men are asking. You hear blasphemy and speech now which you never heard before. It is natural, and yet it is a wonderful ground of approach.

"What we want is a genuine, downright, solid reality in all things. Reality in our thinking and in facing facts. Reality and practicality in our talks on life by keeping in touch with the actual conditions. The men appreciate reality as nothing else, and it is this honesty which makes many of them so outspoken and shameless about the evil in their lives. They want nothing screened, nothing hidden, no pretence."

Is this not all singularly true of the modern girl? We have in her the same wonderful good nature. We find her cheerful under conditions which must be quite bewilderingly new. We marvel at her pluck, at her powers of endurance. We constantly hear of the work she is doing to-day, of its magnitude and efficiency; we see her not only undertaking gigantic tasks, but successfully carrying them through; and we hear her initiative commended as much as her resource, and both these scarcely less than her sheer ability. We appreciate her good spirits and her faculty for believing that, in spite of every appearance to the contrary, the best *is* yet to be; and we do honour her for so persistently refusing to be downhearted.

But dare we say the girl of to-day is contented and happy, and will she ever be really fit for her best work until she is? And if it is true that we find in her this good nature and readiness to respond to the heroic and higher, is it not equally true that we see in her also that tremendous need for reality, and that it is that which makes her eager to show her worst side. She is afraid of being thought better than she is. She detests sham, and even in her worst moments she hates being thought a hypocrite.

All these things are of immense importance in considering the question of the girls of to-day—the mothers of to-morrow—and does it not behove us to seize them at their

high tide, and, with God's help, turn them into channels of permanent usefulness?

The modern girl is living at very high pressure, and in circumstances so altered that it must seem to her as if every prop and support, which kept the girls of a generation ago quite safe, now belong to the dim ages. She knows she is a modern product, and often wonders if there is the remotest chance of ever being understood by any older woman.

Again, the fact that a large percentage of girls to-day live independent lives, away from their parents and their homes, means that the old corporate family life, with its beautiful dignity and with the home as its setting, and the father and mother as the chief actors, belongs largely to something that is passing away.

Yet we know it has been as our girls have gone away from the home, and as they have left the safer and more sheltered paths, that they have met new and fanciful cults. The old-fashioned family prayers, and the old family pew no longer satisfy and shield them, and they will not accept the faith of their parents simply because it is their faith. Instead, the girl of to-day will try her own wings, and perhaps because of her extreme youth there will be a good deal of beating about and possibly some nasty falls; there will also be considerable impatience, and probably some weariness; and finally she may begin to wonder whether it is necessary that she ever should fly.

She will dabble in this and in that, she will snatch a thought here and a code there, and, because a little knowledge is such a dangerous thing, she will make some very bad mistakes. During the years of her childhood and her early youth she accepted the teaching of her home and probably the Sunday-school; she has learnt, possibly in the phraseology of fifty years ago, the way of salvation. She knows something of Christ's life and of His death, and has been told what this means to her. She probably knows the Commandments and a certain amount of the Catechism, but so far it is all a docile acceptance of what she has been told. It is a proper thing to go to church, to teach in the Sunday-school and to sing in the church choir.

Then there comes a great change: perhaps she leaves home, perhaps she merely grows up, and then come the test and the questions—Why should I go to church? Why

should I not do certain things on Sundays? Why should I read my Bible and say my prayers? How can I know Jesus Christ was the Son of God? How can the fact of His death two thousand years ago save me from my sins? And so she goes on, until perhaps she comes across a book on Theosophy or Christian Science, this fits in with her own half-formed opinions and she is quite ready for its plausible teaching. She readily believes that after all sin is not so black as it is painted, that her parents were too strict in the views they held, that they did not read the modern books, and so on. And the evil seed readily bears fruit, for over us all there is this pressure of diseased beliefs tainting and unbalancing and turning aside souls. The more we enquire the more appallingly various ideas of God are found to be. This is an age of what we call freedom of thought, which in practice means that everyone believes what she likes, and those teachers are most widely commended who, in the name of liberal views, leave everyone to the undisturbed enjoyment of that particular form of mental confusion which she happens to prefer.

Or, again, it may be that a girl is really and earnestly seeking after light, and wants to lead a useful Christian life. But the problems are serious and real. The problem of the Atonement is a grave difficulty to many, for they do not realize that they are *not* called upon to understand at the outset the whole of Christ's plan for our salvation; she is so troubled at her own inability to understand that she becomes depressed about herself, and refuses, as she puts it, to accept Christianity because it seems to her impossible of comprehension.

Probably just the old-fashioned phraseology stood in the way. The light of Christ is sometimes obscured by the manner of teaching, and by the doctrine and dogma which profess to explain it. She will revolt against old-fashionedness; she has no time for those who say to her "don't" without intelligently telling her why, or who say to her "do" without clearly and sympathetically giving her reasons for that too.

Girls do need to realize more and more that Christianity does not consist only in what one does not do, but also in the actual deeds of kindness and sacrifice we perform, in the love and sympathy we readily give, in the understanding of another's point of view, in large-hearted tolerance and

great-minded charity. If they would only approach the theoretical side of Christianity through the practical, if they would only follow the Christ as they see Him, they will find other difficulties solved as they go along. Did not the Master say, "I am the Light of the world; the man who follows Me shall certainly not walk in the dark, but shall have the light of Life." (John viii. 12.) They must see Christ for themselves, and their view of Him must be unimpeded.

The need of the modern girl is not different from that of her grandmother; He can supply all her need. He is the same yesterday and to-day and for ever, and He does meet her need, as He has met every need from generation to generation. It is only just because the world is a very different place to-day from what it was in her grandmother's time that she will need a new application to her case, a new presentation of the old truths.

It will take her some time to realize that there are problems in belief regarding which she does not need to concern herself so long as she clings to those great primary facts out of which her spiritual experience has come. That even as there are definite and vital realities in her religion over which she will have to keep guard, there are other things upon which the structure of her belief does *not* rest. Her faith rests upon the personality of Christ. She need not seek to define Him, but she must try to know Him and to obey Him. His personality stands before her as a challenge, and as she responds something deeper in her than her reason will rise to His appeal. Her whole nature, of which her reason is only a part, will consent. Her intuitive, elemental self will venture to trust and obey Him. And that intuitive sense, in most various types of women, in most widely separated centuries, in most opposite kinds of civilization, has recognized in Christ the supreme message of God to the soul.

Comparatively few have the power to explain their intuitive conclusions in religion, or in anything else, simply because the vast majority of persons have not the mental equipment or lack the training and time necessary for the task. So that the intellectual attitude of the modern girl towards the spiritual realities of her faith will depend upon the ability of her mind to handle the questions involved. It is not a matter of moral courage, it is a matter for

mental strength, which means time and training plus spiritual experience, which means time and surrender. Religion and common life are not two separate things, and the religion of the inner life cannot be separated from the religion of the outer life.

Religion does not consist only in prayer, it means that she who prays shall also keep her engagements with her fellow men to the minute. It means that her life must be cheerful and straight and dependable. It means that her conversation shall be truthful and kind and wise. It means that her time shall be carefully planned, and used for useful ends, that her mind shall be concentrated and her thoughts marshalled under some controlling purpose. The suggestions of the spirit of God must be carried out in the most ordinary and practical and trivial facts of life, and as this is done the modern girl will find herself standing with her feet planted very firmly on the Rock, with every conviction strengthened and all her belief justified. She will let the full light of His standard fall on all her shifting moral standards, and see where her failure has been. She will then have little use for the vulgar play or the suggestive book, they will seem strangely garish, and I am sure she will effectively banish them.

And as she measures her life by the life of Jesus Christ and by His example, and her home and her work and her ideals by His teaching, she will see how easily and naturally things take on their true perspective, and she will find it possible to put first things first, and not impossible to give up worrying about difficult questions which do not in the least affect her chances of happiness or of usefulness, and then as she enlists in the service of Him whose service is perfect freedom, she will find true happiness and real heart rest.

I believe that the girls of to-day are really hungry for the Bread of Life. I believe they are consumed with a thirst which can only be quenched when they drink of the water which He gives them to drink. I believe we would be surprised could we see the eagerness with which Jesus Christ is accepted as He is presented in sincerity and in truth, at the readiness with which response is made to the teachings of His spirit, at the quick perception shown in detecting what is true and rejecting what is false. In the trenches and on the high seas men are looking to God

unashamed—for faith is a part of reality. I do not believe that the modern girl is going to lag behind the men.

The question then naturally comes, who is going to help the modern girl to think of the things St. Paul describes as the things which win respect, which are just, which are pure, which are lovable, and which are of good report; or which he elsewhere refers to as "the fruit of the Spirit": love, joy and peace, patience towards others, kindness and benevolence, good faith, meekness and self-restraint? In other words, who is going to introduce her to Jesus Christ, to translate His love into the language of every-day service, of sympathetic and understanding companionship?

We know that every girl problem can be solved by love; the problem of the hardest business woman as readily as that of the most undisciplined flapper, and that of the most restless college student no less surely than that of the most discontented society girl. But this love will need to be expressed by some human agency, and somewhere there will be necessary sacrifice and surrender.

It has always been so, has it not? Jesus Christ left behind Him neither theology nor church system. He only, with magnificent faith in them, left it to a small body of men and women *who loved Him*, that was the one essential qualification, to spread His spirit in the world, and to teach men a new way of life. They were to proclaim God as they knew Him revealed in Jesus Christ, and, bound up with this new message of God, they were to demonstrate a new way of life, possible to all men, and applicable to all conditions.

We must be very careful that we never get away from this commission, it is of such vital importance, for it is only as Jesus Christ is preached that hearts can respond. God reveals Himself through sinful men and women, but only the Christ in us can do His Father's work. "No man cometh to the Father but by Me." "He that hath the Son," not the servant, "hath life."

Does the whole problem of the modern girl not then resolve itself into a challenge to the older woman—to those of us who have had a little more experience because we happen to have lived a little longer, and who because of this should be able to make allowances for those who are weaker because less experienced? Is our love to Him not

strong enough to make us willing to spend ourselves in bringing the modern girl back to her home, to her church, and to her old-time religion, while at the same time proving to her that all her tremendous energy and up-to-date training are quite indispensable to our welfare, and that just as her splendid physique is essential to the very production of the next generation, so there is abundant play for all her vision, and scope for her most magnificent ability in consecrated motherhood and in sanctified womanhood. But the question of leadership cannot be evaded. Are we, as an organization, competent to lead?

In a very striking paper read by the Rev. E. S. Woods at the Islington Clerical Meeting he speaks of this, and says: "Two counts have often been named against us, both easily justified by facts. On the one hand it is urged that we are a clique apart, professionalized, dehumanized, out of touch with real life. On the other hand we are looked to for a clear lead in a plain following of Jesus Christ along the path of unselfishness and sacrifice, and very often men look in vain."

Are we never going to learn to be competent without being professional, to be human without being worldly, to be spiritual without being unintelligible? Maybe we ought to throw our whole system, or lack of system, into the melting-pot, for certain it is that we have a long way to go yet before we become anything like worthy of our vocation.

Our first and greatest need is new life. Most of our failure is due simply and solely to spiritual inertia. We have held the creeds and forgotten the living God. "Come from the four winds, O Breath, and breathe upon these slain, that they may live." When the body of Christ is fresh filled with the life of Christ there will be a new experience of power, and what is at present impossible will be easily accomplished. There will be a new spirit of adventure, and we shall forget to play for safety and popularity. There will be a new reality, in belief and practice; we shall realize that deeds witness far more effectively than words. Until we can in our own lives set forth the death of Christ, until all men can see plainly that we bear in our body the marks of the Lord Jesus, our attempts at witness will be so much beating in the air.

Problems of Latin-American Womanhood in the Home.*

Florence E. Smith
(*Valparaiso, Chile*).

THE Latin-American woman is pre-eminently domestic. This is true in all countries and among all classes. "Mi casa" is at once the centre of her affections, the summit of her aspirations, and the measure of her generosity. Latin-American women, whether of high or lowly birth, dispense an exquisite hospitality, entirely independent of material resources. "Está en su casa" is the graceful introduction to the best and all that the house affords. Family life is often patriarchal. I shall never forget a home I visited last year of a family holding high official position in an inland city, where husband and wife, married son, wife and baby, invalid daughter, three other children, two mothers-in-law, and numerous relatives and friends gathered daily about that hospitable board. Differing nationalities, religions and temperaments were all harmonized by the wonderful tact and self-abnegation of the wife and mother. In rural communities, three and even four generations, where girls marry at thirteen, are often found under the common roof-tree, and stalwart sons of thirty-five and forty are referred to as "los niños," and if unruly, even at that age, are reduced to obedience by the rod which Solomon recommended. No home is too poor, no board too narrow, no family too numerous to refuse shelter to the wayfarer, hospitality to the guest, or refuge to the orphaned or abandoned. . . .

It is a curious condition which exists all through Latin America—a woman, adorned, adored and exalted even to deification, but little homage or chivalry towards womanhood. Mary, immaculate Virgin, Queen of Heaven; Mary, mother of James, Joseph, Simon, and Judas—perish the thought! There is a latent and subtle degradation of wifehood and motherhood in the teachings of the dominant Church, and to it, perhaps more

* From an address delivered before the Congress on Christian Work in Latin America, Panama, 1916.

than to any other thing, is due the position of woman to-day throughout Latin America. There is little, if any, recognition of equality of the sexes as yet. From the cradle to the grave, the life of the average Latin-American woman is dominated by male influence: in childhood and girlhood by paternal authority, or, failing that, under elder brother or nearest male relative; as a wife, entirely subservient to her husband; in old age, if widowed, to her sons. If she belongs to a conservative family all these influences are secondary to that of the priest. What wonder is it that these women have seldom learned to think for themselves?

There are no quicker, finer intelligences in the world than in Latin America. Educators and business men agree that beside the Latin-American the Anglo-Saxon intelligence is slow. Students of social problems find that the keen edge of this intelligence is dulled in male adolescents by a too early acquaintance with vice. Doubtless, also, a too early maternity often stunts the development of the finer, more protected life of many women; but, on the whole, women of the middle and upper classes in Latin America are characterized by naturally quick intellects and sound common sense. But these intellects have long lain dormant; disease and lack of training have led to widespread mental apathy. . . . Even in evangelical circles we have not yet known how to dissipate this mental inertia. When beginning Bible classes with varying groups of women in different parts of Chile last year, I was appalled by their ignorance of things which are taken for granted as facts of common knowledge. . . . It took the keenest effort of which I was capable to arouse these women to intellectual activity, but, oh! what a joy those classes were when the women really gripped the fact that they were expected to have opinions of their own, to give their reasons for having them, and to defend them in the face of opposition. I can conceive of no keener satisfaction than to be the instrument in God's hands of awakening these dormant souls. . . .

But there is an ampler spirit abroad in the world. Daughters are no longer content to learn only the catechism and embroidery; the lure of freedom must be reckoned with. They are beginning to rebel against the sway of the priest, the marriage of convenience, mental and physical

slavery. They are stretching out eager hands towards they know not what—new freedom, new ideals, new aspirations, new activities. How important it is that at this critical point of the whole Woman Movement in Latin America there shall be wise leadership! To fail Latin-American womanhood now would be fatal. . . .

I. The Problem of Wise Motherhood.

There are no more loving and self-effacing mothers in the whole world than in Latin America, but there are comparatively few wise mothers to be found in any class. In the homes of affluence the children are practically brought up by their nurses—the "mamitas" or little mothers, as they are familiarly called—until it is time for the foreign governess to be brought in as another member of the family. There is great love for children, but almost no wise training of the child.

In homes where the economic problem weighs heavily there is, nevertheless, no sense of proportion between income and the number of mouths to be fed. The father may be an alcoholic and the family income reduced to the pittance which the mother can earn by washing, where the wash-board is almost unknown, but she brings her eighth or tenth child into the world quite cheerfully, with no sense of incongruity. There is no sense of responsibility for the physical well-being of the little life. The infant mortality throughout Latin America is appalling, even in those sections whose climate is the most salubrious and beautiful in the world. Alcoholism and vice are responsible, no doubt, for much of this, but all Latin-American students of social conditions agree that it is more generally due to the entire lack of preparation for motherhood and ignorance of the most rudimentary facts concerning the care and nourishment of children.

II. The Problem of Home-Keeping.

The average Latin-American woman is not lazy but she loathes work. She loathes it because she has been taught for generations that work is degrading, that it belongs to underlings and dependents, and is unworthy of a lady. Therefore the rank and file of Latin-American women are not efficient home-keepers, although there are many and notable exceptions to this rule. The wise

expenditure of time, the relation of income to expenditure, the balanced ration, the hygiene and sanitation of the home are only beginning to be considered.

III. The Problem of Civic Betterment.

The Latin-American woman is beginning in some spheres to realize that she can "do things," but this realization is as yet by no means general. In some of our large cities there are groups of upper-class women who are beginning to do philanthropic work on quite a large scale. "La Gota de Leche" for the poor and sickly babies, the "Cunas" or day nurseries, children's hospitals and Red Cross work are beginning to have considerable vogue. It is a step in the right direction, but it is capable of infinite development. With the right leadership and direction there is no reason why the women of large means and social prestige in Latin America should not set in motion large movements such as have transformed the cities and ameliorated the conditions of labour in North America. . .

There is an immense opportunity throughout all Latin America for women of large calibre, of thorough preparation, good breeding, and social graces, who are first of all and last of all and all the time willing to lay their whole personality close to the heart of Latin-American womanhood, with deep sympathy and true affection helping them to solve the problems and to meet the changing conditions which confront them.

The problem of the Latin-American home is largely an educational problem. To meet it I should like to suggest the establishment—

(1) Of **more schools for girls of the exclusive class**, adequately equipped, with a teaching force of high grade, and in sufficient numbers to permit an extensive social work. Such schools should be definitely, if not aggressively, Christian, with no temptation through financial stress to put considerations of income before results in character. By social work in this connection is meant the cultivation of social relations with the homes which these girls represent. Just here is where so much of our educational effort breaks down. Little attempt is made to knit up the homes and the school.

(2) Of a **Young Women's Christian Association** in two or three of the largest cities in each country, with

secretaries for English and Spanish work, hostels, cafeterias, educational and cultural classes, and all the admirable organization which is so well calculated to enlist the adherence and arouse the enthusiasm of girls of all nationalities and carrying social position.

(3) Of **popular lectures** in connection with schools or churches on themes related to the home, sanitation, health, education, etc. So far as possible Latin-American physicians, educators, and public men should be enlisted. Small beginnings along this line have been made in Chile with very satisfactory results.

(4) Of a corps of Latin-American **deaconesses** or church visitors, trained in an interdenominational Bible school in each country, and prepared to go into the homes represented by our churches, chapels, and day schools, not only with the Gospel message but also with practical suggestions, as opportunity offers, concerning home problems.

Surely these are very real needs throughout all Latin America. They are neither visionary nor incapable of realization. Let us, as women representing large interests, lay large plans; as facing great issues make great demands. If we are united in a common purpose, inspired by a common zeal, and thrilled by a common hope, surely we may hear the Master saying to us as to that woman of old, "Oh, woman, great is thy faith; be it unto thee even as thou wilt."

L'Amérique du Sud et les Unions Chrétiennes de Jeunes Filles.*

Florence E. Smith.

Au loin, dans les pays du Sud, règne un esprit nouveau, un esprit d'initiative, d'effort. L'esprit moderne engage un combat moral contre celui du moyen âge, qui, durant tant de siècles, eut une prépondérance incontestée, dans les Républiques de l'Amérique du Sud. La surface des eaux est troublée; vent frais passe au-dessus de ce calme léthargique, formant des rides, des remous, et des courants contraires. La vie municipale, la vie commerciale, la vie

* Traduit de l'anglais par Mademoiselle J. Liotard.

intellectuelle sont toutes vivifiées, et répondent graduellement à ce tressaillement de forces nouvelles, de contacts et d'horizons nouveaux. Ce nouvel esprit a pénétré au cœur même de la vie des choses, au cœur du foyer et de la femme sud-américaine.

Pour pouvoir comprendre avec sympathie la mentalité actuelle des femmes sud-américaines, il faut revenir en arrière, à l'atmosphère et aux traditions du début du dix-neuvième siècle au temps où l'éducation supérieure pour les femmes pointait à peine à l'horizon, au temps où la subordination intellectuelle et morale au sexe supérieur était une chose admise, sauf par quelques rares récalcitrantes. Ceci, n'est pas pour nier l'intelligence éveillée ni l'influence étendue de nos sœurs de l'Amérique latine, mais pour nous permettre de comprendre la vie retirée, presque cloîtrée, menée par les femmes des classes aisées ; la stricte dépendance de toute la gent féminine.

Broder, jouer avec grâce de la guitare, accepter sans raisonner les vues, et les ordres du père, du frère aîné ou du mari, mettre au monde et élever des familles nombreuses, c'était là la seule raison d'être de la femme. Récemment, on entendit un monsieur sud-américain, rendre grâce de ce que cet ancien régime n'était pas encore troublé par le nouveau mouvement féminin. Hélas ! un réveil rude l'attend ! Autant essayer de retenir la marée montante, que d'empêcher la diffusion des idées nouvelles, le courant de vie moderne, l'impulsion de milliers de vies stagnantes, et d'esprits incultes.

Partout on la voit naître à la vie ; les femmes du grand monde, s'éveillent aux besoins et constatent les abus qui les entourent et elles comprennent quel est leur rôle. Elles forment des ligues contre la tuberculose, des sociétés de tempérance, des sociétés pour la protection des enfants, des clubs pour le bien-être de l'enfance, des sociétés de la croix rouge, et des organisations semblables. Les femmes de la classe moyenne, et les ouvrières, forment leurs " centres " ou centres d'éducation sociale. Les écoles du soir sont bondées ; des jeunes filles en foule remplissent les lycées et les écoles normales, et se pressent ensuite dans les Universités.

Mais, en s'éveillant, ces conditions nouvelles amènent leurs périls. Les bornes anciennes sont renversées d'une main impitoyable et qui doit en poser de nouvelles ? Les

sauve-gardes qui entouraient la jeunesse féminine, lorsqu'elle n'était pas sensée penser ou agir par elle-même, sont laissées de côté et répudiées une à une. Qui guidera ces pieds qui s'avancent si bravement sur ce chemin nouveau? Qui conseillera ces êtres inexpérimentés au milieu de périls et de tentations inconnus jusqu'ici?

Voici le péril de l'affranchissement de la pensée.

Elle est rare, la femme sud-américaine qui sait penser par elle-même. Et comment le saurait-elle, lorsque pendant des siècles on a pensé pour elle, sans qu'elle eût d'autre responsabilité que de dire: "Qu'il en soit ainsi." Dans les civilisations plus anciennes, on enseigne aux jeunes filles à juger par elles-mêmes, à être responsables de leurs actes. Mais dans ces Nouvelles Républiques il n'y a guère plus d'un siècle que les hommes ont acquis non seulement la liberté politique, mais la liberté de l'esprit. Les colonies anglaises du Nouveau-Monde furent édifiées autour de l'école, et de la Bible ouverte, et dès l'abord furent autorisées à diriger leurs affaires civiles et ecclésiastiques. En conséquence, lorsque vint l'indépendance, elles furent prêtes à prendre le gouvernail elles-mêmes. Elles avaient été bercées dans la liberté, et élevées dans la responsabilité. Il n'en fut pas ainsi dans la Nouvelle Espagne. La liberté de pensée, de parole, d'action, était une hérésie dans le monde politique et religieuse. Au temps de la colonisation on ne pouvait voyager d'Argentine au Pérou, sans la permission du viceroi, ni exprimer une pensée non-sanctionnée par l'autorité ecclésiastique. Le souffle de liberté né de la Révolution française, puis transformé en tempête par l'exemple des colonies de l'Amérique du Nord, brisa les liens qui enchaînaient l'Amérique latine, mais il émancipa un peuple mal dressé, et non préparé à l'indépendance. La jeune femme anglo-saxonne, se tient debout, elle pense par elle-même, car elle hérite de générations indépendantes, formées et développées par l'éducation et la responsabilité civique.

Voici le péril de son sexe non respecté.

L'Amérique latine élève une femme jusqu'au trône, mais elle ne respecte pas la femme. Le père, le frère, ou une servante de confiance, veille avec une vigilance attentive sur les jeunes filles des classes privilégiées, qui ne peuvent pas s'aventurer même en plein jour, dans la rue, sans être accompagnées. Ou bien, le couvent se charge

pour elles de cette responsabilité. Le futur mari fait sa cour en présence de la famille et n'est jamais seul avec sa fiancée, jusqu'après la cérémonie du mariage. On se demande si cette attitude à l'égard de la femme est la cause ou l'effet des conditions présentes. Est-elle faible parce qu'elle est surveillée, ou est-elle surveillée parce qu'elle est faible ? Quoiqu'il en soit, la rue est un endroit plein de dangers pour la femme-enfant, et même les cheveux gris n'en sont pas exempts. Si nous descendons l'échelle sociale jusqu'aux jeunes filles qui doivent faire leur chemin, et gagner leur vie dans les magasins ou les fabriques, les faits sont véritablement terrifiants ; d'un côté le courtisan hardi, qui les considère comme une proie légitime, de l'autre, la difficulté innée qu'il y a à dire ; "non." A beaucoup, l'idée ne semble pas venir, qu'il est possible de résister. Le respect de la femme en général et le respect pour elles-mêmes en particulier doit être enseigné avec la plus grande assiduité, et la plus grande franchise, à commencer par les écoliers et écolières ; puis il doit être mis en pratique pendant une génération avant que les femmes de l'Amérique latine puissent jouir de la même liberté que leurs sœurs anglo-saxonnes.

Dans cette grande crise, très actuelle, aucune organisation n'a devant elle une occasion plus favorable, et plus splendide que l'Union Chrétienne de Jeunes Filles. C'est l'ami des mauvais jours dont la venue est ardemment souhaitée par toutes celles qui connaissent ses larges appels, ainsi que ses désirs d'éducation sociale.

En somme, il n'est rien dont la femme de l'Amérique latine ait autant besoin que de vraie amitié. Les jeunes femmes des universités et établissements pédagogiques des capitales sud-américaines, ont besoin de l'atmosphère amicale, des foyers d'Unions chrétiennes, et de l'amitié des jeunes filles universitaires pouvant discuter avec elles leurs multiples et embarassants problèmes. Les jeunes filles qui commencent seulement à fouler les rudes sentiers de la vie commerciale ont besoin de l'influence d'un milieu, où elles puissent trouver un nouvel idéal et une saine camaraderie. Il faut aux jeunes filles liées par la routine d'un magasin ou d'une fabrique des conférences et des cours du soir pour les élever et les stimuler, une vie saine pour les délasser, toutes choses dont elles n'ont pu jouir encore jusqu'à présent. Les jeunes femmes de loisir qui se

rendent compte de leur plus grande responsabilité ont besoin qu'on leur suggère le moyen pratique de venir en aide, il leur faut des conseils amicaux et des directions pour leurs projets souvent non mûris. On raconte une délicieuse histoire d'un groupe de jeunes femmes du monde dans une certaine ville, quî s'enthousiasmèrent pour l'organisation d'une société de croix-rouge, et dont les membres devaient chacun consacrer une après-midi par semaine à aider les sœurs de charité surchargées de travail dans les divers hôpitaux de la ville. On réfléchit beaucoup, et beaucoup de temps fut passé à choisir l'uniforme le plus seyant et le bonnet du style le plus recherché. Puis ces choses importantes ayant été finalement décidées à la satisfaction générale, le moment vint de la véritable activité. Informés de leur organisation et de leur but, les divers hôpitaux les reçurent avec enthousiasme, et leur assignèrent immédiatement des tâches. Mais hélas ! ces tâches furent toutes différentes de ce qu'on avait prévu ! Arranger des oreillers, et des fleurs, combien c'eût été romanesque et approprié à des mains délicates ! Mais porter de lourds plateaux, préparer les repas, et nettoyer après une opération—horreur ! Comment demander à une " señorita " de s'abaisser à cela ! Des conférences sur les premiers soins données par le bon docteur engagé pour cela n'eurent pas un résultat plus satisfaisant. Un jour, pour illustrer une leçon sur les bandages, il fit venir un malade et se mit à lui bander la jambe. Les jeunes filles et leurs mères furent tellement scandalisées d'un tel procédé que toute la classe se dispersa ! !

L'Amérique latine est pleine de beaux idéals, de hautes aspirations, de vagues désirs. Quand cet idéal sera adapté à la vie et aux besoins de tous les jours, quand les sentiments exquis seront unis au travail pratique, efficace, honoré, alors, la femme de l'Amérique latine prendra possession d'elle-même.

Comment doit-elle assurer le triple développement de son corps, de son intelligence, et de sa vie spirituelle ? Assurément, lui venir en aide est une tâche digne de la plus belle ardeur, et c'est un appel, non seulement aux Unions chrétiennes de jeunes filles, mais à toute jeune femme qui désire faire de sa vie un placement sûr et productif.

Prominent Japanese Women.*

By Various Contributors.

MADAME ASA HIROOKA.

The life story of Madame Hirooka, business woman, educator, patriot, and Christian orator, is a witness to the power of the Bible to re-make character. Married at eighteen from the wealthy Mitsui family into a house whose chief business was to lend money to the feudal lords, she found her new family bankrupt on account of the Restoration within five years of her marriage. Although but twenty-three years of age, she put her shoulder to the wheel, took full charge of the shattered business of the family, opened what afterwards became a profitable coal mine near Moji, started the Kojima Bank, the Daido Life Insurance Company, and exploited agricultural lands in Korea. For nearly forty years, until she retired at the age of sixty, Madame Hirooka was one of the prominent business personages of the Empire.

Fifteen years ago she co-operated with Mr. Naruse in founding the Women's University, and since then, with both money and advice, she has backed this and other progressive women's enterprises. She was also one of the founders of the Women's Patriotic Association.

At the age of sixty she began to study the Bible, notwithstanding the fact that up to that time she had been strongly opposed to Christianity. She began with the Rev. Mr. Miyagawa of Osaka, where she lives, an earnest study of the Bible, which often occupied three or four hours a week, which after ten lectures on Hoeffding's Philosophy of Religion came to the study of John, continued through Romans and Matthew, and, finally, after two or more years, led to her conversion and baptism at the Osaka Church.

She is a close student of the Bible, which is her one book; and besides a weekly hour of study with her pastor, she is a regular attendant at the two church services on Sunday, the prayer meeting, the ladies' society, and the Wednesday night Bible class.

Madame Hirooka is now one of the great Christian

*Reprinted from *The Japan Evangelist*.

evangelists of the Empire. During the united evangelistic campaign, which has just closed, she went from city to city, withal she is approaching her seventieth year, and stirred her audiences with her thrilling appeals for purity and Christian living. One night at Shimonoseki she held a vast theatre audience of 2,000 people for a solid hour with her virile Gospel message.

May many more years of service be granted this sixty-eight-year-old remarkable Christian leader!

MRS. WAKA NINOMIYA.

Mrs. Waka Ninomiya, a woman of nearly sixty, President of the Women's Christian Temperance Union, and Chairman of the Emigration Department of the Young Women's Christian Association of Yokohama, and leading spirit in many Christian enterprises, has an interesting history behind her. The daughter of a Government official, she was sent to Kyoritsu Girls' School for the sake of studying English, and there became an earnest Christian. Soon after her marriage she was called back to Yokohama to take hold of a Christian primary school which had dwindled to three pupils. In spite of opposition, within a year she had forty-two pupils, and later was able to lead many of them and their families into Christianity. One of the teachers who was most opposed to Christianity is now pastor of a thriving Tokyo church. A few years later Mrs. Ninomiya started a second school of the same name. That same year, with Mr. van Petten and others, she organized a charity association, which built a charity hospital, gave great relief to the sufferers from a big fire in Motomachi, an earthquake in Nogoya, and furnished rice free to many poor people at a time when the price was beyond their reach. Mrs. Nonomiya is the founder of Kanagawa kindergarten, the Airin Girls' Sewing School, and the Aizawa Day Nursery, the latter originally started for the children of soldiers in the Russo-Japanese War whose families were obliged to work. One of the most interesting things Mrs. Ninomiya has started is a school for poor children not registered according to law. Some of them seemed to have no parents, the parents of others had not been married, the parents of still others had neglected to register within the allotted ten days after birth, and could not afford the fine payable

if they should register later. As all unregistered children are barred from school, Mrs. Ninomiya has the children registered when possible, and carries on a private school for the rest. About three years ago Mrs. Ninomiya received honours from the Governor of Kanagawa for her public services.

During the *régime* of Mr. Arima as governor of Yokohama prison, and under the auspices of W.C.T.U., Mrs. Ninomiya held meetings twice a month for the women prisoners, and also for the young girls in the reform school instituted by Mr. Arima.

The above would seem to be about enough for one woman to accomplish in a life-time, but Mrs. Ninomiya has also fulfilled the time-honoured ideal of a "good wife and wise mother," and is the mother of four sons and two daughters, all of whem, except one still in school, are married, and in turn are exerting a large Christian influence in their own communities.

MISS UTA HAYASHI.

Miss Hayashi is the able general who in 1905, as leader of Osaka W.C.T.U., secured 10,000 comfort bags for soldiers in Manchuria, and since 1909 has led three vigorous campaigns against the licensed social evil. The two fights of eight and five years ago eliminated from the city over 130 licensed houses, involving 1,500 inmates, and the campaign against Tobita has been due largely to her untiring energy and buoyant faith.

Born fifty-two years ago in Fukui, Miss Hayashi graduated from the Fukui Normal School, and later became a teacher in the Episcopal Girls' School of Tokyo. In 1896 she became the head of the Osaka Hakuaisha Orphanage, which she built up through starvation and self-sacrifice until she was able to hand it over to another head with an equipment valued at Y.60,000 and accommodation for 130 boys and girls. In the early days of the orphanage she once fasted two whole days when her money failed. At another time, after a day of extreme hunger, on her way back from a night school where she taught, she got ten sen worth of potatoes for her starving children, and promised to pay later. The next day, unable to keep her promise, she went round by side streets to avoid the dunning shopkeeper. On the third morning the longed-for

post office order came from America, but it was payable at a post office three miles across the river. Weak from hunger she started on the long walk, but was stopped at the river for lack of the half sen for the ferry. The boatman yielded to her tears and took her across, and she finally cashed the order and fed the children. If weeping could have moved Governor Okubo, Tobita would never be on the map, for one day I saw his desk wet with the tears of this noble little woman, who as a free lance, unsalaried, living by faith, is giving all she has and is for the uplift of her sisters in Japan.

MRS. KOZAKI.

Mrs. Kozaki, the wife of the well-known pastor of Reinanzaka Church in Tokyo, is one of the best exponents known of the power a pastor's wife may have to exert a wide influence of her own in the community which is touched by her husband's work. The first graduate of what is now known as the Aoyama Girls' School, she married at eighteen Dr. Kozaki, who was already a minister. In spite of much opposition, she had become a Christian while still in school, and was finally the means of leading her mother, who later entered upon thirty years' service as a teacher in the Kyoritsu Women's Theological School in Yokohama, to Christ.

Mrs. Kozaki is a woman of wide interests. With her husband, she is keenly interested in the development of Sunday-school work, and her interests are ever with young people, and especially with young men. About thirty years ago she began an old people's meeting, which has had a continuous existence, and now numbers about thirty. She is the Treasurer of the National W.C.T.U., has been closely in touch with the rescue work of the Jiaikwan for many years, and is a magazine writer of considerable power. Her delight, however, is in the home-making side of life, and in spite of many outside demands she looks well to the ways of her own household.

Life has not always been easy for her, but even in the loss of her children she has been brave and full of hope, comforting others with the comfort wherewith she herself has been comforted. Practical, earnest, with wonderful executive ability, visiting or teaching in her home or church, it is perhaps true, as her daughter said, that it was

just these things which keep her mother so young and strong.

In an article of Mrs. Kozaki's, written some years ago, she deplored the fact that to-day many young women seem to think of the hardships of the life of a pastor's wife rather than as what seemed to her to be the greatest honour and work which could come to a woman through sharing in the life of a pastor and building up with him a worth-while church. How wonderfully she has lived out her ideal the large place her husband's church holds in the life of the Christian commnnity is a conclusive proof.

MRS. HANA IBUKA.

Herself an educationalist and the wife of the eminent educationalist, Dr. Ibuka, the President of the Meiji Gakuin, Mrs. Ibuka combines within herself the functions of a teacher of science, a woman of affairs, the head of a household whose duties are onerous, and a mother who orders her own household so well that her advice on the home as well as on education is sought on every possible occasion.

Mrs. Ibuka graduated from Mt. Holyoke College in 1895 with the degree of B.Sc., and returned to Japan to teach in Kobe College, of which she is an alumna. In 1900, after having taught for five years, she was married to Dr. Ibuka, and in September of the same year began teaching again, and has never since severed her connection with her educational work. Besides this she has been an active worker in her own church as an ordained deaconess, in the work of the Sunday-school, of which she has been a teacher since she was a girl, in the National W.C.T.U. as its Vice-President, in the National Young Women's Christian Association as its chairman, and in Kobe College as one of its trustees.

Mrs. Ibuka is a well-known public speaker, and it is said that no one can talk more plainly, and withal with more sympathy, on the vital problems of the home than she can. Her sane and broadminded Christian outlook has not only guided many of her fellow-countrywomen, but has meant much to more than one missionary who has sought her advice on various occasions.

In a pre-eminent way Mrs. Ibuka combines within herself a very gracious dignity, the power to judge a

problem on its merits, and the sympathy to enter into the life of things. Whether as educator, social reformer, or as wife and mother, she carries with her the dignity of womanhood and the mind and heart which are not the prerogative of either sex.

MISS MICHI KAWAI.

Forty generations of a Shinto priesthood and an Ise priesthood at that, are the spiritual inheritance of Miss Michi Kawai, who is to-day the National Secretary of the Young Women's Christian Association. At the time of the Restoration her father's order of priesthood was done away with, and the family moved to Hokkaido. One of Miss Kawai's earliest recollections is that of being taught to pray. Her father was a very devout man, and she remembers his rising in the early morning to salute the rising sun. Again she remembers the time, when she was about eleven, that her father gathered the family together and told them that he had found the true God. It was a strange sensation to the children that first time when they turned their backs upon Ise when they prayed, for so did the father begin to impress upon their childish minds the truth that God is not a dweller in any one special place.

Miss Kawai went to Bryn Mawr College, and after six years of study graduated in 1904, and returned to teach in Miss Tsuda's School. In 1909 she was asked by the World's Committee of the Young Women's Christian Association to go to London to assist in the preparation of the World's Conference, which was subsequently held in Berlin, and which she attended.

In 1914, this time at the invitation of the National Board of the Young Women's Christian Association of the United States, she went abroad again for the special purpose of investigating the conditions of Japanese on the Pacific Coast. The following winter she spent in study and research in New York, and returned to Japan in August, 1916, to devote her entire time to the work of the Young Women's Christian Association of Japan as its National Secretary.

If one could say that a woman of Miss Kawai's versatility has a speciality, it may be said to be her power of speech, both on the platform and in personal evangelism. Her unusual inheritance, her natural ability, and her deep

Christian faith, combined with her varied experience and study, make her a unique interpreter of the East to the West and of the West to the East, and a leader of weight in Japan.

MISS MOTO HANI.

Anyone who was young thirty years ago, and then had a grandfather who was progressive enough to insist that his granddaughter be given a modern education, ought surely to amount to something. Miss Hani has not disappointed the hopes of those early days. The editor of three magazines that have a very large circulation, a woman whose voice is listened to on all the practical problems that are vexing the souls of the present-day woman, one who is practically and actively interested in public playgrounds aad other social movements, and withal an earnest Christian, Miss Hani is but another example of the increasing number of Japanese women, who in both public and private life are demonstrating the power of their womanhood.

When the progressive grandfather decided to bring the young girl to Tokyo for this modern education, there was no railway beyond Sendai in the north, and so they came across the snow of that northern winter in kurumes and sledges drawn by men, and were a week in getting to Sendai. After placing her in the school he had chosen for her, the grandfather returned home and left the child a lonely little creature in the great strange city.

For some of her experiences we shall quote her own words: " While in the school I had a Christian friend who used to pray before she eat her lunch, quite indifferent to the jeers of her class-mates. At my own home, like every home filled with the spirit of Bushido, I had been taught to honour strength and to despise effeminate things, consequently I much admired the courage of this friend. One day she took me to the Methodist Church at Akashicho, where Mr. Ogato was pastor. After a time I was baptized. As I recall it, I did not at that time understand the doctrine of Christianity very well. I was attracted to it by seeing Japanese women speak freely with foreigners, sing songs, play the piano, etc. I thought if such progressive women believed in it, Christianity must be ideal in its teachings. So by what one might almost call a mere

chance, as it were, I became a Christian. After I really came to know Christ I had various temptations in faith, and recall one now that brought me special blessing. Thanks to God I have continued to be a Christian, and feel that my work of editing the *Fujin no Tomo*, *Shinshojo*, and the *Kodomo no Tomo* is in a real sense evangelistic work."

Peasants.

Dorothy Noel Bonarjee.

HERE once our houses stood, beside the fields ·
Some see drear ghastly relics, standing bare,
And weep for lofty homes; and sorrow yields
To vain regrets for treasures once so dear;
Wise ancient books, and pictures famed and rare
Yet there is hope for them in this despair
For they may see new treasures, and the fear
Of utter loneliness is never theirs.
What have we left? Our houses were our friends;
They smiled with us, and understood our cares.
Our fathers made them, and their memory lends
A passion to our lives. We have their dreams,
We labour as they did; and all our days
Are but the shadows of their far-off ones
That fall on us; and everywhere it seems
Their silent spirits wander. So life plays
With death. What now remains? We are alone.
This loss is greater far than life, it stuns
Our minds; we cannot think, nor feel, nor speak.
Those little careworn houses were our own;
We loved each step of them. They were so meek
In their simplicity; they held the tale
Of our unvarying lives within their walls.
O distant happy days, through which we strayed
With steady, slow-paced feet. Can we prevail
Against this deeper loss? What spell recalls
Past hopes? Can we take up the broken thread
Of our poor lives? For this great price we paid
Shall we have peace, or envy for the dead?

Frances C. Gage.

On July 13th, 1917, the ranks of the Association secretaries sent out to mission lands by the National Board of the United States were broken for the first time by the death of Miss Frances C. Gage, of Marsovan, Turkey-in-Asia.

"Strong, sweet, resourceful, brilliant, humorous, dauntless, such was Frances Gage from the days of the undergraduate of Carleton College, Minnesota," writes Miss Elizabeth Wilson, "until she was the only Young Women's Christian Association Secretary in Turkey, and threw herself into relief work when regular Association work was interrupted by the war." In early days she served as Treasurer of the Minnesota State Committee, and then went to Turkey under the American Board as a teacher and subsequently head of the Girls' School at Marsovan. Later she returned to Association work as State Secretary of the north-western field in the United States, and did valuable service "setting plans in motion, enlisting able volunteers, raising funds, advising on new projects, speaking before all kinds of audiences, and steadily befriending girls."

In 1913, as one of the results of the Constantinople Conference of the World's Student Christian Federation in 1911, in preparation for which Miss Clarissa Spencer had visited many places in Turkey, Miss Gage was called to the post of Young Women's Christian Association Travelling Secretary for the Turkish Empire, and there seemed good hope of a strong Association movement being organized. At that time there were already established one Student Association at Constantinople, of which Miss Anna Welles became secretary, also in 1913, and eighteen other branches, including Jerusalem, Tyre, Beirut, and Smyrna. However, before Miss Gage could organize almost any new work the war broke out, and she turned her attention, with every other missionary left on the Turkish field, to relief work. Many have read the account of her expedition with her friend Miss Willard to rescue a company of Armenian girls, who had been captured from the Marsovan school by Turkish soldiers, and would have been delivered into white slavery of the most fearful kind. That achievement testifies to Miss Gage's courage, which also showed itself

in the faithful service of the famine-stricken refugees, which at last cost her her life by typhus fever.

We have lost a wonderful fellow-worker, but surely we believe such a life laid down will bear its fruit in God's own time. She gave herself royally, and—

> "Great hearts are glad when it is time to give;
> Life is no life to him that dares not die,
> And death no death to him that dares to live."
>
> (*Henry Newbolt.*)

The Vernacular Y.W.C.A. in North India.*

Mrs. Hensley.

THE education and enlightenment of Indian women is growing apace in India. This is only to be expected when we remember the great advance made during recent years in missionary efforts among girls and women. In the mission field the advent of so many highly educated and gifted European and American women must naturally greatly affect the outlook of women's work. Everywhere high schools and colleges are rising up, not only to furnish the highest education to Indian Christian girls and women but even to provide the same for those of the non-Christian people who will take advantage of them. It is now not unusual to find the names of Indian girls in the class lists of the universities, and in the Christian community it is not at all unusual for women to take the highest places in examinations where men also are competing. Christian women are coming to count more and more in the life of the community. Many of them are taking a real share in educational and medical and other public work.

In Europe and America the Churches have long sought the co-operation of women. When one thinks of the many organizations in the West in which women play a conspicuous part, one certainly needs no reminder that one cannot do without them. Every year they are obtaining higher honours in these departments of work, and more and more their co-operation in every kind of Christian effort is valued and desired.

* Reprinted from the *Madras Diocesan Magazine*, August, 1917.

Without the co-operation of Christian women with the Churches in India also no victory is possible for the forces of our Lord and Saviour Jesus Christ. It is not sufficient that we employ the services of women as Bible-women and teachers of non-Christians, or that we give them a Sunday-school class to teach. The crying need for years has been the need of indigenous voluntary workers. equipped with the power of leadership and a great love for souls. Christian women are needed as leaders in the Churches; their ability and organizing gifts must be sought, their love and sympathy must be elicited for the highest welfare of the Church. If the Christian women of the West have been so useful and necessary in co-operating with the Churches, can the Indian Church do without them?

The great problem is how they can be brought out and developed from this point of view, for assuredly not much has been done in this respect at present. Is not the position of Indian women too restricted? Are they not at present regarded as an asset of the Home Churches, employed on their behalf to preach the Gospel to non-Christians or to the younger members of the Christian community in the schools, or to take posts in hospitals, and has not this fact that they are in subordinate positions in Zenana Mission-houses, or hospitals, or schools tended to keep them back from any great zeal or ambition to be anything more than they are at present, or to help others of their sex in the Christian Church to be better Christians? In the Churches there seems at present very little indeed which is calculated to bring out the latent powers of women and to make them a strong force for the development and uplift of their sex. Neither the large force of employed Christian women nor the smaller one of the excellent and educated Christian wives has at present very much opportunity for developing their latent powers and being trained as leaders. We hear a good deal of corporate action in the Church, but if this is to be developed Indian women must come out into the open that they may meet with others and hear problems discussed and begin to think for themselves.

The Vernacular Department of the Young Women's Christian Association is trying to serve the Churches by co-operating with them and helping them to solve this

important and pressing problem of the development of Indian women. The Association is definite in its purpose and broad in its outlook and scope:—

1. It is supported by three strong pillars, Bible Study, Prayer, and the Service of Love.

2. It never fails to point out the duty of every Christian to seek the advancement of the Kingdom of Christ, and thus supplements the paid agents of the Church by unpaid voluntary workers.

3. It is a training school for effective Christian work. It trains the members to be methodical and businesslike, to organize and to lead. The members elect their own Secretary and President, arrange their own meetings, and work through various helpful committees.

4. The Vernacular Young Women's Christian Association gives the idea at once that the young women of India can be reached by their own Indian sisters as by no one else.

5. The spirit of the Vernacular Young Women's Christian Association is, as someone has well said: "A true missionary spirit that overflows both national and denominational lines, and yet demands absolute loyalty."

6. It stands out as a finger-post to point the sure and certain way to unity. The Young Women's Christian Association and the Churches must work together if the highest good is to be obtained. The Churches need the Young Women's Christian Association (as someone has said of the Y.M.C.A.) as a national clearing-house because its interdenominational basis provides a common platform for Christian service, and gives the world a practical exposition of Christianity.

7. The Vernacular Young Women's Christian Association also emphasizes the fact that the Divine Commission to carry the Gospel to all the world is a personal and individual one.

8. The Association undertakes the following:—Evangelistic Meetings, Camps, Association Bible Study, Missionary Study Bands, Social Work, Literature (including three quarterly magazines in Hindi, Urdu and Marathi), and correspondence in the Vernacular.

How does the Vernacular Association work? The work has been most developed in the Hindi-speaking districts, which include the Central Provinces, Central India, Berer,

Bihar, Rajputana, and a part of the United Provinces, in the Marathi-speaking districts in Western India, and in Bengal. It touches every class of women and girls through boarding-schools, high schools (city and village), industrial and orphanage branches. We would emphatically assert here that the Association does not aim at undermining the influence of the employer over the employed, or gradually getting the work into its own hands. Such a thought is entirely foreign to the very existence of the Association, whose aim and object is simply to be a handmaid to the Church and missions, and not to absorb into its organization the work that the missions are doing. It exists to help to build upon the splendid foundations already laid with great devotion and self-sacrifice and zeal by evangelistic and educational women missionaries. In these days of undermanned stations and overworked missionaries it seems impossible for the work the Association undertakes to be carried on by the existing staff of missionaries. An outside agency can do this for them, and the Young Women's Christian Association throughout the world of India is offering to do it now.

To illustrate this point we cannot do better than to show how the Vernacular work is carried on in one particular district. We give three concrete instances :—

(*a*) "A" is a village in the Central Provinces. A branch was organized there nine years ago. The women are Gond Christians. A daily prayer meeting is held among the members, a weekly Bible study, and a fortnightly working party. On Sunday evenings some of the members join an evangelistic band of workers and visit the villages near. They have an annual sale of work which realizes about Rs. 66. Last year they gave half the proceeds for the work in the new Diocese of Dornakal and the other half towards a new village church in the heart of the jungle. For two years they have been working for the Red Cross also.

(*b*) "B" represents a town branch in the Central Provinces. The members wholly support a school for Hindu girls. They are responsible for Rs. 15 a month, and with the help of the annual Government grant of Rs. 73 they manage to do it. The members are poor women, and are working for their living. They have entirely relieved the mission of the burden of the upkeep

of this school. The members conduct a Sunday-school, and do voluntary zenana work as they are able.

(*c*) "C" is an educational centre, where there is a large girls' school. There are eighty members, consisting of seniors and juniors. Meetings are varied—Missionary Study Band, Bible study, working party, Sunday-school for non-Christian girls. They have an annual sale; they have been working for the Red Cross. Last year they had a concert for the Red Cross, and the proceeds of the sale of work and concert amounted to Rs. 236 1 1. They sent Rs. 120 to the Red Cross and Rs. 11 to the National Missionary Society. Throughout our branches our soldiers have been specially thought of, and all sorts of comforts have been provided for them. Work among lepers strongly appeals to some of our members, and many branches send their contributions to this work.

The Hindi Young Women's Christian Association works in close co-operation with almost every denomination and mission—the Church of England, United Free Church of Scotland, American Methodist Episcopal Church, Wesleyan Church, Canadian Presbyterian, German Evangelical Mission, the Swedish Mission, and the Kurku Mission. It has thirty-one branches with a membership of 938. These branches are being worked by our Indian sisters absolutely. Thirteen years of experience have shown what the possibilities of the Vernacular Young Women's Christian Association are. The missionaries of the societies have given us every facility for getting into touch with their Indian workers, by correspondence, by personal visits to their stations, and by special meetings for organizing branches in their communities. There has never been any thought of interference or of overlapping in all our negotiations and intercourse.

One or two remarks remain to be made to emphasize the advantages of the Young Women's Christian Association's Vernacular work, both to missions and to Churches. Every missionary desires to see more independent zeal in the workers, and knows that leaders are necessary, and deplores their absence. Now a Young Women's Christian organization has a better opportunity of influencing the paid agency of a mission from this point of view than the missionary herself, and this for the following reasons:—

1. The Young Women's Christian Association Secre-

tary approaches the women from a different standpoint of that of the lady missionary. The women are not under her orders nor bound to follow out her suggestions. The very fact that they are free agents in their relationship with her may help the very character-formation of which we have been speaking. Fully qualified ladies have already been sent out by the Young Women's Christian Association to India, and they are hard at work with language study, so that they may be able to correspond with the women in their own language and be able to conduct special meetings for them.

2. It would be difficult, as a rule, for Indian women to take the initiative in meetings and organizations connected with the missions. They are taken by the lady missionary as a rule, or handed over to another by authority. But in Young Women's Christian Association work the woman comes away from the stronger influence of her employers, and can and does launch out into new ideas and plans for work as she realizes more and more her own possibilities.

3. It is good to try and encourage voluntary work even in our agents, but how can this be done if we are the originators and organizers of the schemes? Does there not at once become an element of compulsion about it? But if the Young Women's Christian Association steps in and says, "We will help you to do this," "Allow us occasional access to your women," "Let them come to us and mix with others," "Give us the opportunity we so desire of helping them to consider their Christian responsibilities from another side altogether." Then we say, the Young Women's Christian Association Vernacular work is going to help missions and also the Churches.

4. Is it not likely, too, that an occasional meeting with others, where the atmosphere is fresh and less restrained than is often possible in a mission-house, will be, under God, a means of blessing to those who give and those who take, and the spiritual life will be quickened, and better work done for the Kingdom in zenana, or hospital, or school?

The World Movement for Woman Suffrage.

Mary Sheepshanks,

(Editor of the International Woman Suffrage News).

The newspapers of the world have hitherto given so little news of woman suffrage that those who are not actively engaged in the movement and in touch with all its activities are frequently unaware of its widespread character. The ordinary English man or woman, hearing of the suffrage movement, thinks of it mainly as an agitation carried on by peaceable or violent methods with growing intensity during the past dozen years, and aiming at securing a vote for the British House of Commons. This is, however, to take a very limited view of the case. The movement is world-wide, and with various fluctuations has been growing in extent and intensity for fifty years. In America, the Civil War, which emancipated the slaves and gave them a vote, left the white women, whose patriotism played a noble part in the war, unenfranchised, and gave a stinging impetus to a movement which already inspired some of the finest women. The territory of Wyoming was the first to enfranchise women, and when it entered the Union as a State, it was suggested that woman suffrage should be discarded, but the men of Wyoming replied that they would come into the Union with their women or stay outside.

This was in 1869. Then for twenty-four years no State was won till Colorado followed in 1893, and since then there has been an ever-swelling stream of victories, spreading over the western states and slowly flowing east, until in November, 1917, the great "Empire State" of New York has enfranchised the largest number of women ever enfranchised at once, viz., about three millions, and on a referendum vote in which over a million men voted. It is, however, an arduous task, this campaigning in each State singly, and American women are hoping to have the vote extended to all women by an amendment to the Constitution of the United States. Women from the enfranchised

States can now exert such strong pressure on Congress through their votes that it is certainly only a question as to when Congress will take the necessary step and pass a Federal Amendment. President Wilson is a strong suffragist and so are most of his Cabinet; all political parties include woman suffrage in their platform, and the only obstacle would seem to be the power of the organized drink and vice interests which throw the whole of their weight into the opposition. The immense enthusiasm roused by the suffrage movement among American women is likely to have an elevating effect on politics; disinterested, high-minded women have been drawn in millions to study political questions and to take an interest in reforms which can only be accomplished by political action, as they are likely to be an invaluable counterweight to political graft and wire-pulling. One woman, Miss Jeannette Rankin, representative of Montana, now sits in the United States Congress and commands general respect by her conscientious and public-spirited work. About a dozen women have seats in the State Legislatures.

Turning now to the British Empire, we have some cause for pride that English-speaking Australia and New Zealand were actually the first countries to give women the vote. New Zealand led the way in 1893 and the Australian provinces followed. When the Australian Commonwealth was established in 1902, it gave women the vote and eligibility for the Federal Commonwealth Parliament on the same terms as men, and thus outstripped New Zealand, which does not allow women to be elected Members of Parliament.

Canada was later in the field, but in 1916 the provinces of Manitoba, Alberta, Saskatchewan, British Columbia, and in 1917 Ontario enfranchised women; in November, 1917, the vote for the Federal Dominion Parliament was given to women relatives of soldiers with the promise that in the coming session it should be extended to all women.

South Africa remains the only British Dominion where women are unenfranchised, and this is partly due to fear of increasing the native vote.

In Australia and New Zealand the most marked results of women's co-operation in politics has been temperance legislation, protection of children and infant life, greater severity of punishments for assaults on girls. Men

and women work together as equals for social reforms, and the social status of women is higher than in countries where women do not count as citizens. Canada is determined, too, to use its woman-power, and has already elected two women to the Legislature in Alberta. One of them, Mrs. McKinney, had been a leading worker of the Women's Christian Temperance Union, the other, Miss Roberta MacAdams, is a food expert, has organized women's farm institutes, is on active service with the Canadian Military Hospital in England, and was elected by soldiers' votes. These candidatures seem to show the type of women entering active political life, and their ideals of social service. One thing is certain, the overseas women are determined to use their votes to put down the curse of alcohol, and it is this which has roused the determined opposition of the drink saloons and all they stand for.

In Europe, where vested interests and ancient traditions are stronger, women are slower in attaining equal rights. Scandinavia leads the way. In Finland women have enjoyed political equality since 1907, and twenty-four women sit in the Finnish Parliament. Norway has had equal adult suffrage since 1913, and women can sit in Parliament, and be members of the Cabinet, and enter all professions. Denmark enfranchised its women in 1915 as a war measure, and Icelandic women gained the vote at the same time. It is generally admitted that the status of women is higher in Scandinavian countries than elsewhere. In Norway they have used their power to further legislation for the protection of unmarried mothers and their children, and in favour of equal rights and opportunities for both sexes. In Sweden the new Government, which is a coalition of Liberals and Socialists, is in favour of woman suffrage, and the women's societies are carrying on an active propaganda to overcome Conservative opposition. In all the Northern countries women have the local government vote and sit on town councils; they fill high offices, as University professors and members of Royal Commissions, e.g., women sit on the Scandinavian Marriage Law Commission, which is drawing up a new code for the three countries, surely a subject of all others on which women have a right to decide! Women in these countries have for long filled posts which in England have

only been opened as the result of the war and the shortage of men—such positions as cashiers in banks, posts on the railways, they practise as lawyers and sit on juries, and this is not only a benefit to the women who have a profession and livelihood opened up to them, but to women in trouble, who can consult a qualified woman lawyer in delicate matters, such as divorce, and can have the understanding of a fellow-woman on the juries which deal with cases in the courts. The Woman's Movement does not stand still in these enfranchised countries, women still have many sex inequalities to redress, and besides work which they share with men they have subjects of special interest for which they unite, such as the domestic training of girls, and the care of mothers and infants. They also oppose special restrictions and prohibitions of women's labour, and work for equality in all directions. In Holland rapid progress is being made but women are not yet voters. The recent amendment to the Constitution removes constitutional obstacles to the introduction of a Woman Suffrage Bill, and it is expected that a Bill will shortly be introduced. Meanwhile women may now be elected members of Parliament, but only by the votes of men electors. Dutch politicians have conceded that women's assistance was advisable in legislation, but have wished to have only picked women chosen by men, not the general influence of the female population. Women are now joining political parties, and endeavouring to influence them from the inside.

Revolutionary Russia is the first of the Great Powers to enfranchise women, and present conditions are too chaotic for it to be possible to know with any certainty what is taking place. The late Provisional Government and its leaders, Prince Lvoff, M. Rodzianko, and M. Tchkeidze, in reply to women's insistent demands, promised them equal political rights, and the part that women have always played in the Russian Revolutionary Movement was so heroic that it would have been impossible to deny them a share in the rights they had helped to gain by their share in sacrifice and suffering. Moreover, the women did not wait passively and let themselves be forgotten; they organized great meetings and demonstrations, and refused to leave the Duma until their demands were conceded. That splendid old woman Katherine Bresh-

kovsky, the "Grandmother of the Revolution," occupied a place of honour at Government deliberations; Countess Panin was made a Secretary of State; and Mme. Schishkina Javein, President of the League of Women's Rights, was on the Committee for drafting a Constitution. Since the Bolsheviks upset the Government the situation is obscure, but reports say that women are voting for the Constituent Assembly. Hitherto men and women have been equal in their total exclusion from political rights, it seems that now they are equally enfranchised.

Great Britain, where the struggle has been carried on so long, now sees that struggle drawing to a close. The Representation of the People Bill has been accepted by the House of Commons, where it is passing through its final stages. It has still, however, to pass the House of Lords, and any sudden change of Government might defer it. If all goes well, six million women will vote in the next election.

It has been a strange result of the war that in both Europe and America it has given an enormous impetus to the cause of woman suffrage. This is probably due everywhere to the same reasons as those assigned by Mr. Asquith for his changed attitude, the evidence given by women's war work of their indispensability in national effort, and still more to the need of women's co-operation in the enormous work of reconstruction, and their need of the vote to protect their interests in the coming economic upheaval.

The remaining European countries, France, Germany, Austria and Italy, have so far shown no sign of immediate intention to concede political equality, although calling upon women's forces to the very utmost for the work of national conservation and defence. In France and Italy women's demand for the municipal vote has a good deal of support, but no immediate prospect of success, and there is no mention of the Parliamentary vote. Certainly the pressing problems of food, repopulation, improved health conditions, infant life-saving, housing, drink restriction, education, economic development cannot be properly carried out without women's help, more urgently needed now than ever before. Tradition and prejudice are, however, much stronger than commonsense, and it is impossible to predict the outcome. Certainly the whole

movement, like all other reform movements, gains by international action. The women of each country are strengthened in their struggle by the progress made in neighbouring lands, and there is no doubt that knowledge of the results of woman suffrage in those countries where it is in force would do much to dispel unfounded fears and prejudices as to its possible effects. To those who fear that politics would divert women from their essential maternal duties, what reply can be more pertinent than to point to the fact that the lowest infant death rate in the world is in New Zealand, where women have voted for twenty-five years? Again, although generalisations as to the special qualities of men and women are apt to be dangerous and misleading, it seems that male legislation and administration are unduly devoted to protection of property and insufficiently to the protection of life, and that women tend to attach greater sanctity to the preservation of life. An interesting example of this occurred three or four years ago in Colorado. There was a strike of miners, and the mine owners, who controlled the local militia, shot down the strikers and set fire to their camp, killing and injuring women and children. The State authorities took no action until the women assembled in a mass meeting and besieged the Governor's house, refusing to move until their deputies saw the Governor and forced him to telegraph for Federal troops to protect the miners and to stop bloodshed.

The women also insisted on a thorough inquiry into the previous bloodshed, and were able to enforce their demands because they were voters. This action was not dictated by party, but was due wholly and solely to the desire to protect life.

The infant life-saving campaign in New Zealand and the far-reaching Norwegian legislation for the protection of illegitimate children are due to the same impulse. At this time it is hardly possible to discuss any question without alluding to the all-absorbing problem of peace and war. Of the effect of woman suffrage it is impossible to dogmatise. It is clear from the evidence of all belligerent countries that when once war is inevitable and declared, women, who have had no share in determining the politics which led to war, will, on the whole, range themselves with the men of their nation, and support their country in its difficulties. Women, like men, will be in a minority

in going beyond the national view, and in considering war from a broad, international, human standpoint. But if women take an equal and active share in determining policy, will they not lay greater stress than has hitherto been laid on the supreme importance for civilization of framing policy so as to provide other methods than those of slaughter for solving national differences? It is impossible to answer this question positively. Jeannette Rankin, the first woman to sit in the Parliament of a sovereign state, was called upon to give her vote for or against the entry of the United States into war. It was for all concerned a moment of intense emotion, and Miss Rankin had to face extraordinary hostility if she opposed the majority, but, acting in accordance with her conscience and with the mandate of her electors, she said, "I wish to serve my country, but I cannot vote for *war*." It cannot, of course, be asserted that in voting as she did Miss Rankin represented women. Many, perhaps most, women would differ from her. It can, however, be noted that she withstood immense pressure to vote the other way, and it may perhaps be taken as a happy symbol that the horror of war should have triumphed over every other consideration in the first vote of the first woman member of Congress. One thing is certain, and that is that by international co-operation in all departments women are doing the best thing possible to fit themselves for political power. Knowledge of and sympathy with other nations has so far been too much lacking in national politics. The international outlook is what is needed to insure co-operation instead of conflict in dealings between nations.

The International Woman Suffrage Alliance was founded at Washington in 1902 to form a link between the women of all countries who were struggling for enfranchisement. It now includes woman suffrage societies of 26 countries. Every two years a congress is held, and women suffragists from all countries have met in Berlin, Copenhagen, Amsterdam, London, Stockholm, and last of all in 1913 at Buda Pesth, to compare experiences, to derive mutual sympathy and encouragement from discussion and common action. The congresses also exert a stimulating and educative effect on the country in which they are held. The other link between international suffragists is the monthly paper, *Jus Suffragii: the International Woman*

Suffrage News, published in English in London (11, Adam Street, Adelphi) and in French in Geneva. In spite of the war and the suspension of congresses, the paper appears and finds its way into all countries. It maintains a strictly neutral attitude on the war, and does not discuss national points of view but records facts as to the women's movement, and publishes articles on women's questions, their economic position, nationality of married women, and other questions affecting women's legal status, population problems and so on. In this way a link is kept up between women of all nations, who at least once a month can spend a quiet hour in reading of progress made in the common cause even by women of enemy nations. By preserving this link now, when better times come intercourse and co-operation will be facilitated. War work necessarily absorbs the energies of women in all countries, and suffragists have been foremost in rendering service. Much of this work is briefly recorded in our international news, especially when new fields of work are opened to women. One special source of pleasure has been the recording of the great practical kindness shown by a group of German suffragists to British, French, Russian and Belgian prisoners of war. It was also pleasant to publish a resolution of congratulation sent by Hungarian women to British women on the majority vote for woman suffrage in the House of Commons. Month by month there are victories to record, bloodless victories, won by convincing men of the justice of our cause. This month the great win in New York is chronicled, and will be copied from the international paper into the papers of many European countries, for our paper acts as a feeder for the national suffrage papers, and so women all the world over rejoice with those that do rejoice.

After the war an international woman suffrage congress will meet, probably in a northern country, and we shall renew our common efforts for securing equal political rights for all women. What more healing action for the present aching wounds can be found than in mutual helpfulness and sympathy in a great world cause based on the highest justice?

Correspondence.

THE LEISURE HOURS OF DOMESTIC SERVANTS.

DEAR MISS BOYD,

I read the April QUARTERLY with very great interest. I lately heard at a Friends' meeting a lecture on the same subject as "Downward Paths," and I was appalled to learn that there was such an enormous percentage of domestic servants on the streets, a fact which is again mentioned in your article.

I have called my friends' attention to it whenever I have had an opportunity, but I think it is a fact which ought to be brought home to mistresses in a forcible way. I have often thought that registry offices could be made use of very efficiently. I don't know whether you would think it quite within the scope of your magazine to sketch out a scheme which, I believe, could be helpful in all countries The two main points of the scheme would be :

1. *To provide all registry offices with a list of wholesome places of entertainment* in the neighbourhood, or in the town. Large cities could be divided up into districts, and very important offices would have all the lists of the city to be shown occasionally, and the list of their district only hung up in the office. These lists of the best cinemas, concerts, lectures, lending libraries, etc., ought, I think, to be renewed every few weeks. They could mention the best plays and films, because of course there are cinemas and theatres which show horrors once, and excellent things the next week or month. The lists should be printed very clearly and nicely and hung in a conspicuous place in the registry office.

It is so much to the advantage of registry offices to have good maids on their books, and to help them to keep good, and of mistresses that their maids should make a good use of their outings, that I cannot help thinking it would not be difficult to enlist the goodwill of the heads of the offices. They ought to be canvassed if possible by elegant and tactful ladies! The inspectors could be induced to put in a good word for the scheme when they go round the registry offices. There are now so many feminine associations everywhere that I think one or two could be found in every town or district who would consent to add that branch of activity to their actual programme, just as the suffragist societies and so many others have done to meet the needs created by the war. There would be no need to create a new society and new committees, if use is made of existing organisations. Many devices could be found to encourage the offices to take an interest in the scheme and to find their own interest in it (as the Ligue des Acheteurs does). Besides the conspicuous lists the offices might have replicas to give to the maids to take away.

2. *A great effort to bring home to the mistresses themselves the needs and wishes of the servants.* Each country would, of course, choose the means best suited to its own conditions, but one could suggest letters in the daily Press, in social, philanthropic, feminine papers; appeals to mistresses, that the best registry offices (or at any rate those connected with churches, Y.W.C.A., etc.) would be willing to give to ladies when they engaged a maid, together with the local list of entertainments, etc.

With kindest regards, Yours very sincerely,

MARIE STURGE MOORE.

[Further correspondence on this subject is cordially invited.—*Editor.*]

Reviews of Books.

The Goal of India. By Rev. W. E. S. Holland, M.A. Published by United Council for Missionary Education, 8, Paternoster Row, London, E.C. 4. 1917. Price 2s. paper, 2s. 6d. boards.

It is timely that a new text-book dealing with India, her religious and social problems, should be published for the use of students in College at present and other thoughtful readers. There may still be the old conservative mass of India's millions of population, as yet barely touched by the new ideas that are pouring into the country, but the movement among the educated, both men and women, so ably treated four years ago by Mr. C. F. Andrews in "The Renaissance in India," has accelerated considerably, and a new presentation of their problems is welcome. Also no one could probably have been found who is better able to make that presentation than Mr. Holland. In Chapter V he describes the daily work of an educational missionary living in a College hostel with some 200 students, and evidently the sketch is at first hand. The reader cannot fail to be attracted to the book from that section alone. Mr. Holland has the confidence of those whom he calls "the makers of New India," and we hope very many will seek to share his knowledge and enter into the spirit of his love for and belief in them.

Chapter IV, "The Other Half of India," is contributed by Mrs. Urquhart, and will deeply interest women readers. The Indian Home and the life and religion of the Hindu woman is described with many details, and the whole appeal of the chapter makes one wish it might be circulated in pamphlet form to much wider circles than will be reached by the book itself. Such a publication is badly wanted.

Chapter VIII, "India Reborn in Christ," treats of the Indian Church, and will give food for thought to older leaders by some of its bold criticisms of existing methods. It presents, however, the plea that is often made by younger Indian Christians who come to Western countries, namely, that they as children should be allowed even by tumbles to learn to walk. "The Goal of India" helps one to understand better how it is that very few Indian Christians of the highest education are offering for missionary service, and one hopes it will be widely read within the Y.W.C.A.

E.I.M.B.

Cameos of a Chinese City. By Mary Darley. Published by C.E.Z.M.S., 27, Chancery Lane, London, W.C. Pp. 210. Illustrated. 1917. Price 3s. 6d.

In the October number of the "Quarterly" we had an article by a Chinese writer which was a cameo of Chinese upper-class women's life. Those whom it interested should now read this book of cameos of the life of the less favoured and so often sorely tried suffering women and girls of the lower classes. The writer has worked for years in the inland city of Kien-Ning, and has the welfare of blind women and girls specially at heart. In Chapters IV. and XVII., "Things that Happen in Heathen China" and "Heathenism in Kien-Ning," there are facts enough to convince anyone who questions the need for missions to China, and the whole book is a valuable collection of actual experiences of the working of God in heathen hearts and lives. Miss Darley has known many women whom she has seen pass out of darkness into light, and her book should be placed in the hands of as many as possible of our younger fellow-workers for China. It is attractively illustrated and well worthy of a place in Association libraries for reading aloud or individual use.

E. I. M. B.

Self-Training in Prayer.

After this Manner Pray Ye.

By Rev. A. H. McNeile, DD. Published by W. Heffer & Sons, Cambridge. 1917. Price 1s. 3d. each.

"In a sermon on the subject it would be natural for a preacher to try and rouse his audience to pray *more*. Probably none of us pray enough. But it is far more important to learn how to pray *better*." The careful study of these books, which have already had a wide circulation in England, cannot fail to further that end, and we cordially commend them to our readers overseas.

The leading thought in "*Self-Training in Prayer*" is that we have largely lost the sense of reality as we pray, and that by a deliberate exercise of the soul we may recover it. Only those to whom the Divine Reality is real can truly serve their fellows in that priestly office to which all Christians are called. Every short chapter in the little book makes contribution to this central thought and will be found to give inspiration.

"*After this Manner Pray Ye*" consists of meditations on the Lord's Prayer, and especially the corporate meaning of its petitions is emphasized. Along this line it has a clear, strong appeal, and would be found specially helpful by members of prayer groups. Often intercession is made a duty amongst us; here we learn its wonderful privilege. "When we use the words that He has taught us we proclaim ourselves . . . children to reproduce 'Our Father'; friends to know Him so intimately that His Name will become more and more sacred and wonderful to us; citizens bound together in a corporate unity under His sovereignty." (P. 30).

Christ in the Poetry of To-day. An Anthology from American Poets, compiled by Martha Foote Crow. Published by The Woman's Press, 600, Lexington Avenue, New York. 1917. Price $1.00.

The Woman's Press of the National Board of the Y.W.C.A. of the United States is to be warmly thanked for the issue of this attractive volume. It introduces readers in Europe, at all events, to many new poets, and their message is all their own, an echo surely of America's devotion to Our Lord, which has its own peculiar note, and that one of wonderful clearness and beauty. The poems selected cover a wide range of authors and are arranged in seven sections: the Story of the Nativity of Jesus, the Youth of Jesus, the Ministry of Jesus, the Great Week in Jesus' Life, Christ Triumphant, "What think ye of Christ?" and the World's Jesus. One is surprised that some incidents do not appear at all, and one might have expected a deeper penetration to the heart of the heavenly mysteries of "the Great Week in Jesus' Life." On the other hand, certain touches fall on passages little remembered, and Jesus as He dwelt among men is well portrayed. Very many of the poems would be welcomed as recitations, if used for that purpose on occasions when a religious address is perhaps scarcely suitable.

In the introduction the compiler gives the account of the research she made in preparing the volume, and shows the encouraging way in which poems about Our Lord have appeared in increasing numbers in America. She says: "First, I ran through some fifty volumes of poems of about 1890. I found few or no poems about Jesus. Then I plunged in again at 1895 and found but a lonely one here and there. At 1900 there were more, distinctly more. At 1905 there was a still brighter dawn. But when I came to 1910 and thereabouts, tunes were changed. Something had verily happened. The fascinating theme of Jesus . . . . was now securely established in nearly every book of poetry." One wonders if any have studied the subject in the poems of any other nation, and with what result.

E.I.M.B.

From Cambridge to Camiers under the Red Cross. By E. M. SPEARING, V.A.D. Published by W. Heffer & Sons, Cambridge. 1917. Price 2s. 6d.

This book of sketches, full of delicate touches and excellently written by a former member of the Publication Committee of the World's Y.W.C.A., will show those in the quieter parts of the world who may read it what has been the experience of many University graduates of British Universities during the past few years. "When war broke out I was engaged," says the author, " in research work on certain Elizabethan dramas. My book was being published in a series then appearing at Louvain, and its second volume perished in the destruction of the Louvain University Press." So she volunteered under the Red Cross, and the sincerity of the description she here gives echoes that " ample compensation and much more " which the service has brought to her, as to how many more.

Glimpses of My Life in Aran. Some Experiences of a District Nurse in these remote Islands, off the West Coast of Ireland. By B. N. HEDDERMAN. Published by John Wright & Sons, Bristol, and Simpkin, Marshall & Co., London. Price 2s. 6d. net.

The work of a nurse always offers opportunties for heroism and courage, but there can surely be few posts (at any rate in civilian work) which require these qualities in so high a degree as those of the district nurses in the islands off the coast of Ireland and Scotland. This little book presents a vivid picture of the conditions of life—the voyages in open boats in face of Atlantic storms, the walks across wind-swept islands, the professional isolation and responsibility, and the great loneliness. It gives, too, an account of the habits, customs and superstitions common in the islands, which is full of interest. Anyone who buys the book will have an added satisfaction in helping forward a good work, for profits are to go towards building a house for the nurse on the island. J.M.

Young Women's Christian Association Calendar, 1918. Published by The Woman's Press, 600, Lexington Avenue, New York.

Everyone would be the richer for possessing a copy of the calendar which the enterprising Woman's Press of the National Board in the United States of America has produced for 1918, with the title, " A Cross Section of the World-Wide Life of Woman." It is attractive in appearance from its very plainness, and the daily quotations are a most interesting study, centring about the life and experience of groups of girls and women in the world of to-day, with a different topic for each week. There are quotations from the Bible and the Apocrypha, Robert Browning, Rabindranath Tagore and Alfred Noyes, woven in with extracts from the writings of those who are in daily contact with present day movements among women, Jane Addams, Ruth Rouse and many of our own Association secretaries in different parts of the world. " This calendar is a journey through the world of women. If it serves the purpose which governed the making of it, the horizon of every woman who reads it will be extended to include women of whom she may never have thought save in terms of statistics and magazine pictures." G.E.B.

A Year with the Bible. 1. *The History and Writings of the Old Testament Prophets.* 2. *The Psalms and the New Testament.* Arranged by the Rev. H. T. KERR. 1917. Price 10 cents each.

These are lists of selected readings to cover two calendar years first used by a Church at Pittsburgh and now given wider circulation through the Y.W.C.A. The readings in the Gospels are in the form of a harmony of the four Gospels, well chosen but perhaps rather too lengthy For the ordinary girl-reader they could easily be sub-divided.

FOR GIRLS' CLUB LEADERS.

From the Federation of Working Girls' Clubs, 26, George Street, Hanover Square, London, W. 1:—

Religion and the Girls' Club. Price 3d.

Class Work in the Club. Price 6d.

Clubs in Villages and Country Towns. Price 6d.

Prayers for Use in Girls' Clubs. Price 3d.

All handbooks based on actual experience, and while dealing primarily with British working girls, full of suggestions for any nationality. The first-mentioned is very timely, and includes such topics as the Bible-class; Evening Prayers; the Girl, the Club and the Church; the Religious Aspect of the Club Holiday; Prayer and Intercession in the Club. The writers, who remain anonymous, evidently know and understand the modern working girl, her aspirations and possibilities, and it is good that they have shared their experience of work with and for her with others.

From the Woman's Press, 600, Lexington Avenue, New York:—

The Association as a Religious Force in the Community. Price 10 cents.

Contains plain, helpful suggestions as to how the Y.W.C.A. may reach girls whom the Church is not reaching and supplement the work of the Church in the lives of its members.

Our Purpose. Price 10 cents.

Outlines for a Course of Discussions on the Purpose of the Y.W.C A.

Social Ethics. Price 10 cents.

Questions for groups of girls concerning friendship with men.

Social and Mission Programs for Schoolgirl Associations and Clubs. Price 10 cents.

Includes outlines for discussions on such subjects as the Patriotic League, Games, Health, Social Usage; and the Flags of the Nations, Contrasts in the Houses, Games and the Place of Women in different Nations.

A Child's Bookshelf. By LILIAN STEVENSON. Published by Student Christian Movement, 32, Russell Square, London, W.C. 1. 1917. Price 1s. 6d.

This is a book unique of its kind, giving suggestions on children's reading with a carefully annotated list of books on Heroism, Service, Patriotism, Friendliness, Joy and Beauty. The compiler is a real lover of children and beloved of them. She understands their point of view, and this book will help many to share it. Moreover, she has chosen in Appendix V "a hundred books with which to begin" from among the many hundreds suggested. Even if we substitute others, her selection is well proportioned, and we commend the book most heartily to all Girl Guide Captains, Day and Sunday School Teachers, and leaders of junior clubs. Girls *will* read; let us try and see that they read more of the best kinds of books. How easily they will take a suggestion in very many cases, if one only has it ready! E.I.M.B.

Association and General News.

AFRICA.—Capetown.—Extension of Association Work Among Coloured Women.—As a result of a recent deputation to the South African National Council from members of the Coloured Culture Club, it has been decided to open a residential centre for coloured women, in Cape Town, under the auspices of the Association. This will serve as a hostel for those working away from their homes, and will also be a centre of organised club work of varying kinds. The proposal was put before a largely attended public meeting in Cape Town, and was warmly supported, as the need for safeguarding and helping this section of the community was made clear to those present. The Association proposes not to take the work and responsibility out of the hands of the women themselves, some of whom are already showing powers of leadership, but to help them in various ways with its wider experience to develop their own work, and train their own leaders, enlisting the co-operation of all those who already have this problem at heart. The new development is likely to be a very important one, and is full of hope for the future.

Training Centre for Secretaries.—The new National Headquarters, which is to be also the Training Centre for Association secretaries, was opened in October, and promises to be a real strength to the work. It will be ready to receive students early in the new year, and applications are already being received from candidates for service in the Association in the future. Six students can be accommodated in the house at one time, with the Warden, Miss Willmot, and Miss McCarthy, National Secretary.

Missionary Work Among Women in Calabar.—" In Calabar we are finding that in the past, in the work amongst women, we have lost much through our inability to catch the flood-tide, which comes wherever the Spirit of God is working, and we are seeking to profit by our experience. In districts such as Ibibio, where women are the property of the household to which they belong, the work amongst the women is very slow, for, as a result of long years of slavery, they are not ambitious, and make little effort to help themselves. In Arochuku and Ohafia, however, where women are free and have position and power, the work goes forward much more rapidly, because the women believe in themselves and are not content to be left behind in the march of progress.

" The women of Ohafia have a strong influence in the town. They have opinions of their own with regard to affairs, and are not slow to express them. Sometimes, when the men are not willing to concede to their requests, they will in a body leave the town and refuse to come back until they get what they want. Some of the young girls who have associated themselves with the Church have refused to marry the young men to whom they are betrothed until they also come to church.

"Until a comparatively short time ago the women were only regarded as burden-bearers, mothers of children, only fit to do and be at the bidding of their ' superiors '—men. But gradually the rays of Christianity have dispersed some of the darkness, and girls are being educated. This, of course, is most noticeable in Duke Town. In the Grammar School there are mixed classes, and some of these are taught by girl pupil teachers. So we find them competing with their brothers in almost all subjects. Everywhere it is noticeable how much respect is paid to such girls. When the pupils of this school were dispersing to go for holidays, small boys, or even grown-up ones came to carry their boxes to canoe or farms. Then the girls walked behind with their friends. . . .

"Do we not owe our noblest aspirations, our highest aims, to our women? and Calabar people are not different from their Western fellows in this respect. How one-sided it would be to educate men fit to be teachers, Government officials, and mechanics, and join them in marriage with ignorant, illiterate women. So we plead for the uplift of the girls of this region. Already one girl is a student at the Normal College, and to further this the Normal School for girls is being planned. We believe that a Christian and educated womanhood in Calabar will raise it as nothing else will. Our aim is to help them to help themselves. As I write, visions arise of some homes where the teacher and his wife know the same things and have similar aims, where she can take charge of the school when business takes him away for a day or two."—*The Women's Missionary Magazine of the United Free Church of Scotland*, October, 1917.

AUSTRALASIA.—A New Development in Girls' Work.—None of our National Associations is more active on the girls' work side than that in Australasia. Its latest experiment is shown in a booklet which has just reached the "World's Office," entitled "The All Round Club." The Club is for girls between the ages of fourteen and nineteen, its purpose being "to band together small groups of girls in personal loyalty to Jesus Christ, and for the development of character and efficiency, by means of co-operative activities making for health, helpfulness and happiness." The members wear a simple but very attractive uniform, consisting of a white middy blouse laced in front, with the club badge (a circle enclosing the letters A.R.C.) embroidered on the left side, and with a navy blue skirt and tie. The programme of activities, as the name suggests, is designed to encourage the all-round development for which the Association stands. The idea is one which should prove useful for work among girls where a distinctive dress is desired, but where a complex organisation like the Girl Guides or Camp Fire Girls may be impossible.

CANADA.—Students as Wage-Earners.—"Some women undergraduates are coming back from the fruit-farms of Ontario or British Columbia, with a little store of dollars, the profit of weeks of hard work; others have found that 'National Service' was, as they were warned, no place for money-making, but they have been content to give their services as their share in the world's great battle to-day. Students are really much richer though for these weeks of work, for they have gained an experience they had never hoped to have; they have been wage-earners. . . . Such a store of new first-hand knowledge is, we feel sure, going to be a real national asset. . . . Some day we hope to welcome as Association workers the graduating students who first began to think of industrial problems on the farms in 1917. New industries for women are already coming to Canada and there bids fair to be a steady growth. Problems at once emerge concerning fair rates of payment, right conditions in factories, the housing of workers, their recreation, their religious opportunities. All these matters come into the sphere of service of an Industrial Secretary in a Young Women's Christian Association. Already several cities have such workers, but many more are going to need them. We shall look for recruits from those who this year learned what it was to work on with an aching back, or to rejoice in the sense of a good day's work accomplished but who through both glad and sad days worked with such a splendid spirit, that on all hands their praises are being sung. It is that same spirit of devotion to a cause, and of quiet self-control in face of adverse things that makes the right Association worker, especially when it is coupled with the love and the beauty that can only spring from a life that is

under the domination of our Lord Jesus Christ."—*The Association Outlook*, October, 1917.

The Summer Conferences.—"From June 20th to June 29th, the Ninth Annual Summer Conference of the Canadian Young Women's Christian Association was in session at **Elgin House, Muskoka.** Owing to the fact that many of the girls had volunteered for work on the land during the summer, the Conference was smaller than usual, although the smallness of the Conference in no way impaired its helpfulness and inspiration for those who were fortunate enough to be free to attend. There were 141 delegates present, including 26 leaders and speakers, 48 representatives from 12 City Associations, 42 representatives from 8 College Associations, 24 representing no Association, and 1 guest. Our guest this year was Miss Onomi of Japan, who has been for the past year a student in residence at St. Margaret's College, Toronto."—*The Association Outlook*, September, 1917.

"June 14th-28th, 1917, witnessed the first **Pacific** Student Young Women's Christian Association Conference. The site was ideal, being that of the City Young Women's Christian Association Camp, at Whytecliffe, B.C., a short run from Vancouver. There, amidst some of the grandest scenery of the Coast, forty girls with their leaders assembled for two weeks, listening to lectures on Social Service, Bible and Mission Study, and taking part in the student discussions. This conference was unique, not only in its being the first for Pacific students but in its being attended almost entirely by girls of the University of British Columbia, since there are practically no other universities within a radius from which it would be possible to send representatives. There were, however, various other colleges represented.

"The Pacific Student Conference has this year accomplished several things. It has brought the aim and purpose of this world-wide organization not only before the girls who attended, but also before the other students of the university and the general public, through splendid newspaper accounts. More important still, it has given the girls who were present, an opportunity of knowing some earnest thinking men and women, and through them of desiring, however faintly, a large ideal of service and greater knowledge of the fundamental principles of Christianity."

A Chain of Influence.—"Little by little there is coming to our Canadian Associations a vision beyond that of local or national work, a vision of the needs of the girls of other lands, and a growing sense of responsibility toward them. Another Foreign Secretary this month set out for India—Miss Thelma Cunliffe, of Montreal, who sailed from Vancouver for Bombay, October 11th. Miss Cunliffe is a graduate of the McGill School of Physical Training, and is to take up the work of Physical Director in the Bombay Young Women's Christian Association. At the request of the Indian Government, she will also take classes in the Government schools, possibly training future Physical Directors for work in other parts of the country.

"Through their secretaries abroad, the Canadian Young Women's Associations are now touching the lives of the girls and young women of three countries—Japan, China and India—establishing a chain of influence which extends from Tokyo, through Hong-Kong and Colombo, to Bombay."—*The Association Monthly*, October, 1917.

A Training Course for Secretaries.—"The Dominion Council of the Young Women's Christian Association is offering a ten weeks' training course in Association work to qualified young women who wish to fit them-

selves for secretaryships in the work of the Young Women's Christian Association.

"This course will be held in Montreal between January and Easter. It will include Bible Study, social service work, both practical and technical, Association ideals and methods, training in club work and general administration of a city Association. Opportunities for practical work will be afforded through the kindness of the Montreal Association. It is expected that $200.00 will cover the entire expenses of this course."—*The Association Monthly,* October, 1917.

CHINA.—Physical Training in the Y.W.C.A.—"The Young Women's Christian Association recognises the unity of all life, and so in establishing its work for women aims to develop the physical, mental, social and spiritual phases of life. It therefore provides courses in hygiene and physical education for the development of strong, healthy and efficient Chinese women; and has established a Normal School of Physical Education to train teachers who shall go out to teach women and girls. This school is situated in Shanghai, in the Association Compound, 11a, Quinsan Road.

"The gymnasium is a light room 46 by 30 feet and two stories high. The apparatus consists of parallel rings, Swedish horse, bar stalls, mats, wands, dumbbells, clubs and spring boards. There are fifteen dressing rooms and five showers and two locker rooms.

"A tennis court and playground in the same compound offer all the advantages of outdoor play, athletics and games.

"The course of training covers two years. A student upon the satisfactory completion of this course will be granted a diploma. . . .

"An applicant must have completed two years of the High School Course in Mission Schools or be graduated from the Middle School Course in Chinese Schools. She must present two written recommendations, one from the Principal of the School where she has been studying and one from a person known to one of the Secretaries of the Young Women's Christian Association or her friends. A careful physical and medical examination is given during the first few days. Only those who are found to be physically strong will be permitted to take the course. No one will be admitted who has deformed feet.

"All students are received on probation for one month. If at the end of that time the student shows unfitness for the work she will be asked to withdraw.

"The School also requests the students who enter to be willing to heartily co-operate in measure of reform advocated by the School, such as proper dress, correct shoes, right habits of eating, sleeping, etc. . . .

"As personal hygiene and sanitation are taught to the students they will be expected to put their knowledge into practice personally and in the home.

"The spirit and teaching in the school and home will be strongly Christian. Time will be given in the morning for study of the Bible and for prayer. The school is opened each morning with a devotional service.

"The school encourages neat and *plain dressing* among the students and therefore requests students to bring only simple and inexpensive clothes, which shall be worn at all times."—*Prospectus,* 1917-18.

Reinforcements.—"Fifteen new secretaries have already arrived, two others are on the way, besides four returning from furlough. You can imagine how encouraged we are at such a time as this to have got such a splendid response both in respect to the workers and money. The week before I left America we succeeded in obtaining three full secretaryships

from one man, which meant that all of our secretaries appointed and one extra one are fully supported. It has been perfectly wonderful the way our prayers have been answered. Surely we could after this never be satisfied to undertake anything less than the biggest plans God has for us."
From a recent letter to the "World's Office" from Miss Coppock.

The Y.M.C.A. in Manchuria.—In view of the possible development of Young Women's Christian Association work in Manchuria in the near future, the following notes on the Y.M.C.A. there are of special interest:

"The most encouraging feature in Manchurian missions at present is the Young Men's Christian Association work amongst students. It is to the everlasting credit of its leaders that it is characterised by spontaneity, independence, and the avoidance of all tendency to foreign control. In this, as in many other respects, it more nearly approaches the ideal of missionary enterprise than anything we have hitherto seen in Manchuria.

"Its dominant message to the Church is hope; hope based on the indisputable fact that here in a sane, unfettered environment young men are being trained by responsibility to become leaders of their Church and country. Results have slowly appeared—enough to justify assurance for the future.

"It was probably this thought that led to the special feature of the first Young Men's Christian Association Conference, held in Manchuria July 12-19. It was designed for Christian students—for the training of leaders. Much thought was put into the programme; the Bible study, discussion groups, and platform meetings were all carefully planned to subserve to the main title, "The Christian in Society."

"In all, over 120 delegates attended the Conference, representing over thirty schools, and including twenty-one teachers and nineteen non-Christians. Most of the latter were deeply influenced, and at least four decided definitely to become followers of Christ.

"It is safe to say that not one of the delegates or leaders, whether foreign or Chinese, left the Conference without having received something of value."—*The Chinese Recorder*, September, 1917.

FRANCE.—The following interesting memorandum on the subject of Active Members of the Young Women's Christian Association has been sent us by Mlle. Liotard. It was studied and endorsed by the National Executive Committee of the French Associations at its meeting on November 1st-2nd.

Pourquoi faut-il des membres actifs? Le groupement des membres actifs est surtout utile dans les grandes Unions:

1° Pour en assurer la bonne marche au point de vue de l'organisation.

2° Pour que la présidente puisse partager avec des jeunes filles qu'elle sait être dévoués à l'œuvre unioniste, les responsabilités et les tâches délicates auxquelles elle ne peut parfois suffire.

3° Pour encourager ces jeunes filles à s'affirmer dans leur vocation et à réaliser, par une adhésion personnelle et officielle, leur responsabilité et le sérieux de l'appel auquel elles répondent.

4° Pour former un noyau de jeunes chrétiennes décidées à maintenir le but principal de l'Union, qui est de gagner les jeunes filles à Jésus-Christ, afin que grâce à lui l'Union puisse ouvrir ses portes à toutes les jeunes sans risquer de voir s'abaisser le niveau spirituel.

5° Pour leur permettre de se réunir à part pour prier, étudier la Parole de Dieu et se fortifier mutuellement par un contact plus intime.

Que doit être un membre actif? Une jeune fille qui sent que Dieu l'appelle à firae de l'Union son champ de travail, qui, après s'être décidée pour le

service de Dieu, a, comme idéal, de suivre et servir le Christ en aimant et servant ses compagnes.

L'activité d'un membre actif doit être un *service* absolument désintéressé, joyeux, sans contrainte, inspiré avant tout par l'*humilité* et l'*amour*.

Chaque membre actif doit remplir sa tâche suivant ses capacités, le temps dont il dispose, se sentant *libre* mais *décidé* à exercer son influence comme Dieu le lui demandera. Si le membre acti est absolument dépourvu de toute préoccupation personnelle, il comprendra aisément quelle doit être sa part de travail dans l'Union.

A cette condition il ne peut exister entre les membres actifs ou vis-à-vis des membres associés aucun sentiment de rivalité, d'orgueil, de critique ou même de jugement, qui est tout à fait contraire à l'esprit chrétien.

Tous les membres d'une Union sans exception, doivent rester toujours unis par une *confiauce*, une *loyauté*, et une *discrétion* absolues.

Peut-on préparer les jeunes filles à la tâche de membre actif? La tâche de membre actif devant être acceptée comme une vocation, Dieu seul peut savoir quelles sont dans une Union les jeunes filles prêtes à y répondre.

Pourtant sans exercer *aucune pression*, la présidente doit orienter chaque membre de son Union vers une activité personnelle et désintéressée et l'encourager à un développement spirituel et moral toujours plus grand. Ce sera la meilleure et la seule préparation que peuvent subir les jeunes filles que Dieu appellera, le moment venu, à travailler d'une façon plus spéciale pour l'Union.

Il serait bon que les demandes de membres actifs soient renouvelées chaque année ou à periodes regulières. Ce serait une occasion de réflexion personnelle, de consideration nouvelle en même temps qu'une affirmation de joie au service dans l'Union.

Ainsi compris le groupement des membres actifs sera pour l'Union un moyen de développement et de vie toujours plus intense.

GREAT BRITAIN.—Social Service Department.—"This special department of the Young Women's Christian Association of Great Britain is undertaking various pieces of work this winter.

"Following upon the letter from the World's Y.W.C.A. Executive Committee of last spring, an inquiry has been made into all the available kinds of recreation for girls, including that provided by employers, education authorities, clubs, Churches and voluntary societies. Much useful information has been collected, and a report will shortly be issued. This is such an important subject, in view of the needs of to-day, that much constructive thinking is needed in order to plan wisely for the future.

"A health campaign consisting of lectures and discussions is being planned. Women doctors and health lecturers are being asked to co-operate in giving the lectures, which will include such subjects as personal hygiene, the prevention of tuberculosis, and the causes and effects of venereal disease.

"Education in citizenship is another of the greatest needs of the times. This is being arranged partly in conjunction with the campaign which the National Union of Women Workers is starting with a view to helping women to understand the responsibility which the granting of the parliamentary franchise will confer upon them. In other places small conferences and discussions on social questions with other women's societies are of great value; and it is hoped to start citizenship classes in many of the Clubs."

INDIA.—War Work in Bombay City.—"The first of a series of Soldiers' Teas was given on the last Tuesday in July by the Central Branch Membership. Fifty convalescent soldiers from the Freeman-Thomas and

Victoria War Hospitals were entertained at tea and a programme of music and games was arranged. All went away much brightened for the afternoon's enjoyment. This is to be a regular monthly institution, the different membership districts bearing the cost in turn.

"The Bombay Girl Guides are hard at work again, and they have received a fresh impetus from a united rally held at the Y.W.C.A. They are responding heartily to a suggestion that they should help towards an effort made to raise funds for our prisoners of war in Germany, and are working hard to get articles ready for a Sale of Work."—*Woman's Outlook in India*, September, 1917.

Some Glimpses of the Y.W.C.A. in South India.—"On Thursday, August 2nd, Mrs. Whitehead left Wellington on a Y.W.C.A. tour; she spoke at the annual meeting of the Association at Coimbatore that afternoon and then went on to Salem, where she gave an address to the local branch of the Y.W.C.A. on Friday. She was very much pleased with what she saw of both Associations. We met at Salem station, and while she went to Madras for various meetings of the Y.W.C.A. and the Social Service League, I went to Bangalore. . . . In the evening I gave a short address in the middle of the sacred concert which is given there every Sunday night. About 300 men were present. These concerts were started by the Y.W.C.A. with the approval of General Iggulden, the General Officer Commanding the station, and seem to be much appreciated by the men. The programme consists of three or four hymns and about half a dozen songs of a sacred character. In the middle of the programme there is always a short address of ten minutes or quarter of an hour in length; sometimes, instead of a concert, there will be a lecture of a more or less serious character. On Sunday, August 12th, General Iggulden was to give a lecture on Tibet. So far as I could gather these lectures do not in any way diminish the attendance at the Church services, and they certainly keep a large number of men away from much less desirable places of entertainment."—*The Bishop of Madras in the "Madras Diocesan Magazine,"* October, 1917.

JAPAN.—Kobe Conference, July 18th to 24th.—"In spite of the heat and the fact that this conference was the first to be held in Kobe, the attendance was larger than ever before, the total registration being 314. The largest delegation was from Kobe College, which sent seventy girls; the second largest was from Poole's Jo Gakko in Osaka, which sent twenty-four. In all thirty-four schools were represented.

"One of the most delightful things about the conference was the warm welcome extended by Kobe College and the efficient work of the committee of girls from the Kobe Y.W.C.A. Both teachers and students did everything possible to make the conference a success.

"The girls who attended the conference speak in glowing terms of the whole programme, and especially of the sunset prayer meeting held in the cool of the day on the fresh green lawn. At least seven girls decided while at the conference to become Christians."—*The Young Women of Japan*, September, 1917.

Osaka.—"On September 13th Miss Emerson and Miss Hard left Tokyo for Osaka to begin association work there. They are staying temporarily at the home of Mrs. Kame Hirooka until they can find a suitable house. We have been trying for seven years to respond to the appeal of the Osaka Christians to begin this work, and are more than happy to do so now."

Tokyo.—"The Tokyo Young Women's Christian Association has opened its autumn schedule with twenty-one Bible classes, two English classes

meeting three times a week, two cooking classes and one home nursing class, each once a week, one gymnasium class twice a week, one shorthand class twice a week, one flower arrangement class, one music class and one choral class. On the third Saturday of each month a party is held for the members of all classes and on the first Sunday afternoon of each month a general prayer meeting for all members. On Sunday, September 16th, the opening meeting of the autumn was held. Miss Kawai spoke and sixteen girls reported on the Summer Conferences. In spite of the rain 130 girls were present at this meeting."—*The Young Women of Japan*, October, 1917.

UNITED STATES OF AMERICA. — Learning "Foreign" Customs.—"Katei Kyoiku Kwai is the euphemistic title of the first county Association of Japanese women in America. In plain English, this Association would be called the 'Home Educational Club.'

"A short time ago seventeen alert young Japanese women met at the Buddhist Church in Visalia, Tulare County, California, and with the aid of Miss Ellis, the Young Women's Christian Association immigration worker at Angel Island, organised a club with the two-fold purpose of study for self-improvement and practical work among the Japanese women of the country. Mr. Takeshita, the secretary for the Japanese Association for Tulare County, has been a most active and interested helper.

"These young women are doing a much needed work among the young Japanese newcomers in their county. Every Japanese woman coming into the county is sure of a call from a member of this club. Miss Ellis, who greets all the Japanese women upon their landing at Angel Island, inquires if their new home is to be in Tulare County, and sends word ahead to one of the Katei Kyoiku Kwai members, so that a friendly welcome will be awaiting the strangers among the folk who can speak their language and guide them into an understanding of our 'foreign' ways."—*The Association Monthly*, September, 1917.

Training for Association Work.—"Over a hundred young women entered training for employed officers in Young Women's Christian Associations on September 12th. The list of graduate students at the National Training School counted just under fifty. This is due to many causes, chiefly financial uncertainty on the part of their families, the demand for people with the experience which National Training School students usually possess, and the difficulty in attendance on the part of foreign students. Several city board members and members of field committees are in the class.

"More young women have entered First Year Training under the field committees this fall than at any time within record. This is particularly true of the Central and South-Western Fields. Two reasons may account for this gratifying condition—one is the general uprising throughout the country on the part of young college women to whom much has been given and of whom much must be required, and who see how even the first lap of the training system will multiply their capacities. The other reason is that a number of 1917 graduates are giving this full year to practical work and lectures as matriculated students, thus ripening 'within the Asssociation movement' instead of outside, and getting diverted through other interests."—*The Association Monthly*, October, 1917.

The War Work Council.—"It is difficult to keep pace with the rapid development of the work of the War Council, for letters and telegrams constantly pouring in are revealing new problems to be faced, bringing requests for the establishment of work in communities adjacent to camps, for

hostess houses, for additional workers, etc. Fifty-three requests have come in for work in communities adjacent to camps, and sixty-six workers have been sent to thirty-nine centres. Twenty-seven camps have asked for from one to six hostess houses and thirty-three workers have been engaged. (If this were being written to-morrow or a week later these figures would not be correct. In sixteen big cantonment cities there were no Associations, which has meant in each instance a rapid facing of the needs of the community and the almost immediate establishment of some form of work or organisation to meet the emergency.

"No hostess house is built unless a request comes from the commandant of the camp, and the location is decided upon in conference with him. One wishes it were possible to multiply many times workers of experience, women of tact, good judgment, executive ability, with an understanding of life, with Christian ideals and Christian convictions which can be communicated to others.

"The National War Work Council conducted a short term training course, September 6-15, for a group of women who had signified their willingness to take up some form of Association war work. Thirty-six, of whom nine were volunteer workers, registered for the course and thirty-four were regular attendants. The majority had had no real connection with the Association but had been teachers or engaged in some other form of social work. The morning hours were given to the presentation of the war work programme and its relation to existing Association work in city, student and industrial centres, in towns and the open country, and in foreign lands, by headquarters' secretaries."—*The Association Monthly*, October, 1917.

Besides this special war work in their own country, the National Board has raised a special fund for sending workers to **France** in response to several appeals and has also sent six secretaries, including a physical director, business secretary, city secretary and two cafeteria directors, to join Miss Spencer and Miss Boies in **Petrograd**, where since the early summer they have been carefully studying the situation with a view to opening up special forms of Association work. News reached the World's Y.W.C.A. Office early in November of the successful opening of a club and restaurant in a part of the town where such accommodation is urgently needed by hundreds of business women. This step was taken with the cordial support and co-operation of the Russian Government then in power. At the time of going to press no further news had been received.

Girls' Work in a City Association.—"The High School Girls' Club meets every Friday at 3.30. A general open meeting is held every other Friday and committee meetings the alternate week. The girls sign up for special activities—basketball, swimming, glee club or ukulele club. . . .

"The Religious Work Committee has arranged for a most interesting programme for the High School Girls on social service in war time.

"In the council meeting held by the industrial girls two weeks ago, the girls chose among the various courses offered by the religious work department, 'Some Pictures of Ourselves Found in the Gospels' for the first six weeks, to be followed in the next by 'Some Pictures of Ourselves as Some of Our Men Friends See Us.' The girls will later study 'Our Friends in Foreign Lands' and 'The Life of Christ in Pictures and Stories.' Many of the girls have expressed the desire to have a course of talks on social service similar to the one held for the high school girls this quarter. If enough girls desire it, such a course may be arranged for a later time."—*The Association Message* (Indianapolis), September, 1917.

The First American Indian Secretary.—"Miss Lucy Hunter is a Winnebago Indian from Nebraska. As a child she attended the Santee Mission School in Nebraska, and later went to Hampton Institute, Virginia, from which she was graduated in 1916. The following winter she spent in New York at the City Missions Training School, and last summer took the course for student secretaries at our National Training School. She also attended the Hollister Conference, where there were fifteen Indian girls, and helped with their council.

"Miss Hunter is to work this year in the South-West, with headquarters at the Oklahoma City Association in the heart of that great Indian section of the country. There are about fifty thousand Indian girls and women in the South-Western field, and it is fitting that we should start there. But there are other fields where the need for help for Indian girls is great and where we hope soon to have Indian young women as secretaries."—*The Association Monthly*, October, 1917.

CORRECTION.

We regret that a misprint was made on page 53 of the October number of the "Quarterly," which we gladly correct at the request of the Canadian correspondent who pointed it out. Under "Twentieth Century Growth of the Dominion Young Women's Christian Association" the amount raised by the Foreign Department is quoted as $830/857,000, whereas it should be $30,857.00.